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VOLUME XIII
(ARABIC MSS.)

ŞÜFİSM

Prepared by
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P R E F A C E .

THE present volume, the thirteen of the series, is the sixth dealing with the Arabic MSS. It contains notices of the MSS. belonging to the section, Asceticism and Sūfism, the most difficult branch of Islamic learning. That the subject is divine knowledge and spiritual thought is the main cause of the difficulty in the domain of Sūfism. The study of the subject of the spiritual training given by Sūfis to their novices is still continued throughout Islamic countries. The activity in study of the present subject, even in the present day and in India, is evident from the training given in the monasteries of India. In Bihar, in the present age, the Phulwari monastery is renowned as a place of instruction of novices.

The collection here catalogued is notable for comprising old MSS. specially the oldest MS. in the Library, one dated A.H. 483=A.D. 1090 (No. 825). The volume contains notices of 155 MSS., including twenty treatises contained in five MSS. of mixed content.

The volume has been compiled by Maulavi Abdul Hamid, who deserves congratulations for his critical researches in connexion with several works of great importance (*vide* Nos. 825, 827, 842, 848, 849, 850, 854, 857, 859, 863, 864, 886, 898, 910, 915, 917, 918, 936, 937), and for throwing fresh light on the lives of several authors (*vide* No. 910). In No. 875 the compiler has succeeded in establishing the correct date of 'Abdarazzâq Kâshî's death as A.H. 936, the date of his death, as given in almost all the catalogues, being A.H. 930 (see Brock. Vol. II., p. 204). In No. 923 the compiler has proved that 'Abdalqâdir Şafadî was alive in A.H. 905, and died some time before A.H. 924, while Brock. Vol. II., p. 119, on the authority of three catalogues, gives the date of his death as A.H. 726. The ten sources of the origin of the word 'Sūfi', given by the compiler with references, may be cited as evidence of the thoroughness of his research (*vide* p. 49). The other methods displayed in the previous volumes have been fully maintained in the present.

Among old and rare MSS. catalogued in this volume the following deserve special notice :—

No. 820. A fragment of an old copy of *Kitâb as Şâbr wa Ar Ridâ*, a very rare work on Asceticism and Sûfîsm, by Hâriş Muħâsibî, a famous Sûfi of the 3rd century A.H. who died in A.H. 243=A.D. 857. Dated A.H. 620.

No. 825. A very valuable and oldest copy of *Kitâb al Luma'* by Abû Naṣr as Sarrâj, who died in A.H. 378=A.D. 988. Dated A.H. 483.

No. 826. The second part of a very old copy of *Qût al Qulûb*, a work on Sûfîsm and Asceticism, by Abû Tâlib al Makkî, who died in A.H. 386=A.D. 996. Dated A.H. 571.

No. 831. A reliable copy of *Manâzil as Sâ'rîn*, a famous work on Sûfîsm, by 'Abdallâh al Anṣârî, who died in A.H. 481. The copy was in the use of Muhammad bin 'Alî, an Indian Sûfi of the 9th century A.H.

No. 841. A very rare abridgement of *Iḥyâ' al 'ulûm*, not mentioned in any catalogue, by Yaḥyâ bin Abil Khair, who died in A.H. 558=A.D. 1162.

No. 850. A unique copy of a concise commentary on *Bidâyat al Hidâyat* of Gazzâlî (d. A.H. 505=A.D. 1111), by 'Abdal Qâdir al Fâkihî, who died in A.H. 982=A.D. 1574.

No. 857. A very old copy of *Kitâb at Tawwâbîn*, by Ibn Qudâmah, who died in A.H. 620=A.D. 1223. The present copy was studied by several scholars in A.H. 695.

No. 860. A very reliable copy of *'Awârif al Ma'ârif*, by Shihâbaddin Suhrawardî, who died in A.H. 632=A.D. 1234. Dated A.H. 884. The present copy was studied in the 11th century A.H. by certain famous Sûfîs of Gujarat.

No. 879. An autograph copy of *Sharh Fuşûş al Hikam* by Jâmî (d. A.H. 898=A.D. 1492). Written in A.H. 896.

No. 889. An old copy of *'uqlat al Mustaufizah* of Muhiaddin al 'Arabî (d. A.H. 638=A.D. 1240). Dated A.H. 773.

No. 893. An old and valuable copy of *Riyâd As Şâlihîn* of Muhiaddin an Nawawî (d. A.H. 676=A.D. 1278). The copy was transcribed five years after the author's death in A.H. 681. The present MS. was studied by several eminent scholars under Ibn 'Attâr, one of the pupils of the author.

No. 895. An old copy of *Hall ar Rumûz* of 'Izzaddîn al Maqdisî (d. A.H. 678=A.D. 1279). Dated A.H. 839.

No. 907. A very old and valuable copy of *Shifâ' al Asqâm* of Subkî

(d. A.H. 756=A.D. 1355), studied under the author by his son and many others.

No. 910. An autograph copy believed to be unique of Zubdat at Tasawwuf, an exceedingly valuable work on principles of Sufism by Shamsaddin ad Dâmigânî, the Minister of Persia and pupil of Qâdî Ajud (d. A.H. 756=A.D. 1355).

No. 911. A very correct copy of Simt as Şudûr, a very rare work on Sufism, by Taqîaddin al Mausîlî (d. A.H. 797=A.D. 1394). Written by the pupil of the author.

No. 926. An autograph copy of Jawâmi' al Kilam, by 'Ali Muttaqî (d. A.H. 975=A.D. 1567).

No. 929. A very rare copy of extremely rare work on Sufism viz. Al Fuşûl Fathîyah, by Husain bin Faqih (d. A.H. 979=A.D. 1571). Dated A.H. 1022.

No. 937. A copy of Husn at Tawassul, a very rare work on Sufism by 'Abdal Qâdir al Fâkihî (d. A.H. 982=A.D. 1575).

No. 939. An old copy of an Arabic translation of Faşl al khitâb, a reliable work on Sufism in Persian. The work was translated into Arabic by Amîr Badshâh Muhammad al Bukhârî in A.H. 987. The present copy was transcribed in A.H. 997.

No. 955/1. A very old copy of Kitâb al Kunh Mimmâlâ Budda lil Muridi Minhu of Maḥîaddin al 'Arabi (d. A.H. 638=A.D. 1240). Dated A.H. 778.

No. 959/1. A copy of a very rare treatise, viz., Ar Risalat al Makkiyah, believed to be unique by Quṭbaddîn, a Sufi of the 8th century A.H. Written in the beginning of the 10th century A.H.

The volume of the catalogue was revised by Mr. E. A. Horne and Dr. Azimuddin Ahmad. The final proofs of the same were revised and passed for the Press by me.

Imperial Library,
Calcutta, 3rd July, 1928.

J. A. CHAPMAN.

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ARABIC MANUSCRIPTS.

ASCETICISM AND SŪFISM.

No. 820.

foll. 3; lines 16; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الصبر والرضا

KITĀB AS̄ SABR WA AR RIDĀ'.

A fragment containing the last three foll. of an old copy of Kitāb as̄ Sabr wa ar Ridā', a very rare work on Asceticism and Sūfism, which treats of the strict observation of the two important principles of the subject. viz., to bear patiently and accept gladly the inevitable decrees of God, whatever they may be.

Author: Abū 'Abdallāh Hāriṣ bin Asad al Muḥāsibī ابو عبد الله حارث بن اسد المحسبي, a follower of the Shāfi'i School, and the most distinguished Sūfi of the 3rd century A.H., whose literary merits equal his fame as Sūfi. His authority, both as a scholar and a mystic, that is, in both branches of learning (علوم ظاهري و باطنی), is attested unanimously by his biographers, Sūfis and scholars. He is called Al Muḥāsibī on account of his supreme mastery over the appetites, and his being mindful in his every act of the fear of God. He died in A.H. 243=A.D. 857; see Mir'ât al Janâن, fol. 158^b; Tabaqât u Ibn Mulaqqin, fol. 152^a; Ikhtiyâr ar Rafiq, fol. 39^b; Kashf u Asrâr al Bayân, fol. 112; Mujmal Faṣîhi, fol. 25; Isnawî, fol. 13; Tadkirat al Awliyâ' of 'Attâr, fol. 113^b; Nafaḥât., p. 56; Al Lawâqîh, fol. 74; Tâj at Tabaqât, vol. iii, Part, ii, fol. 657; Berlin, No. 2812; Paris, No. 1913/15: Brock., vol. i, p. 198 (where A.H. 213 is a misprint for 243 as the date of the author's death).

The present work is not mentioned in Brock., who, however, vol. i, p. 198, mentions five other works of the author.

The present fragment begins abruptly thus:—

حتى لا يجب ان يكون نقصه منه شيئاً كما قال سعيد بن متبعة
متغطياً به فذلك نافلة فان زال عنده و لم يصبر الى سخط ربه فانه قد صار
الى الصبر الغُلَ *

The colophon runs thus:—

تم كتاب الصبر و الرضاء للمحاسبي و فرغ من كتابته في الثالث

عشر ربيع الآخر سنة ٦٢١ *

Written in good Naskh. Dated A.H. 621.

At the end, the following two notes are found:—

I. By Ahmad bin Abdallâh bin Muhammad al Warrâq, a scholar of Egypt of the 8th century A.H. He says that, in A.H. 777, he went through the MS.:—

طالع فيه العبد الفقير الى عفو ربه احمد بن عبد الله بن محمد ...
الوراق غفر الله له و لجميع المسلمين و ذلك في مستهل رجب سنة
سبعين و سبعين و سبعمائة *

II. By Muhammad bin Mu'lim Najmaddin. He says that he also went through the MS.:—

طالع في هذا الكتاب العبد الفقير الى الله محمد بن معلم
نجم الدين *

These two notes are followed by a prayer (Dua) designated دعاء مبارك مستجاب, which begins thus:—

اللهم اني اسألك بالالف المعطوف و باسم المكفوف الغُلَ *

No. 821.

fol. 63; lines 23; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$.

بستان العارفين

BUSTÂN AL 'ÂRIFÎN.

A work on meditation and moral precepts, based on the Qur'ân, Hadîs and other religious works, such as those of jurisprudence, theology and Shûfism, divided into 162 Bâb.

Author: Abu'l Laiš Nasr bin Muhammad bin Ibrâhîm as Samarqandî, ابو الليث نصر بن محمد بن ابراهيم السمرقندى,

a famous Ḥanafī scholar of his age, chiefly known as a jurist and traditionist. He studied under his father and many other Shaikhs. For the names of most of them, see *Tanbih al Ḡāfiḥ*, No. 823 below, where the present author quotes Ḥadīṣ and the sayings of others transmitted to him by his Shaikhs. Brock., vol. i, p. 196, enumerates eleven works of his. He was born in A.H. 290. The biographers differ very much as to the date of our author's death. The following six dates are given, as detailed below, viz., A.H. 373, 375, 376, 382, 383, 393. Three different dates, viz., A.H. 373, 375 and 383, are given by Ḥāj. Khāl.; see vol. ii, p. 365; vol. ii, p. 51; vol. iii, p. 136. Two dates, viz., A.H. 375 and 393, are mentioned in Berlin, vol. x, p. 381. Brock., vol. i, p. 195, gives the following three dates: A.H. 375, 383, 393. In *Madinat al 'Ulūm*, fol. 109, and in *Tāj at trājim* (edited by Flügel), A.H. 393 is the date given. Again Flügel, in *Die Classen*, p. 303, gives A.H. 383; the author of *Mujmal Faṣīḥī*, fol. 125^b, A.H. 376; *Tāj at Tabaqāt*, vol. iv, fol. 1150, A.H. 382; and Cairo, vol. ii, p. 70, A.H. 375. The earliest biographer of our author, who died in A.H. 775, the author of *Al Jawāhir al Muḍīyah*, gives the year of his death as A.H. 373; see vol. ii, fol. 78; and Al Kafawī, in *I'lām*, agrees with him, as does also the author of *Tabaqāt al Aḥnāf* (see Hand-list, No. 2452). 'Alī Qārī, in his *Tabaqāt* (see Hand-list, No. 2451, fol. 181), gives A.H. 376; but in his commentary on *Shifā'* (see Hand-list, No. 2250), which was composed after the *Tabaqāt* referred to above, he agrees with date given by the author of *Al Jawāhir Muḍīyah*; and this is also supported by the author of *Hadā'iq al Ḥanafiyah*, p. 180. In view of the agreement of the last five authors on A.H. 373=A.D. 983, we may, perhaps, accept this date in preference to any other.

Beginning:—

الحمد لله رب العالمين و العافية للمتقين قال الشیخ الفقیہ ابو
اللیث نصر بن محمد بن ابراهیم بن الخطاب السمرقندی رحمة الله
علیه اذی جمعت فی کتابی هذا فنونا من العلم ... وسمیته کتاب
البستان الخ *

For other copies of the work see Berlin, Nos. 8322-3; Wien, No. 1837; Cairo, vol. ii, p. 70; Rāmpūr, No. 50.

The work was printed in Būlāq, A.H. 1289; in Bombay, A.H. 1304; and in Calcutta, A.D. 1868.

Written in good Naskh. Not dated; apparently, 9th century

No. 822.

foll. 139 ; lines 15 ; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above.
Written in Nasta'liq. Dated A.H. 1195.

No. 823.

foll. 228 ; lines 23 ; size $12 \times 8\frac{1}{4}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

تنبيه الغافلين

TANBÎH AL GÂFILÎN.

Another work of the preceding author on the same subject, with the addition of certain miscellaneous matter, based on the Qur'ân, Hâdiş and the sayings of others transmitted to the author by his father and other Shaikhs, divided into 95 Bâb.

Beginning :—

الحمد لله الذي هدانا لكتابه قال الفقيه الزاهد ... نصر بن محمد بن احمد بن ابراهيم السمرقندی اني لما رأيت الواجب على من رزقه الله تعالى المعرفة في الادب و الحظ في العلم جمعت في كتابي هذا شيئاً من الموعظ الخ *

باب الاخلاص و ترك الرياء اخربنا محمد بن الفضل الخ

The last chapter begins on fol. 219^a as follows :—

باب المحكبات قيل الفقيه ابو الليث السمرقندی حدثنا ابى الخ *

For other copies of the work see Berlin, Nos. 8735-6; Wien, vol. iii, p. 268; India Office, No. 147; Alger, Nos. 872-75; Cairo, vol. ii, p. 151; Âsafiyah Library, vol. ii, p. 1590. The work has been printed in Cairo, A.H. 1305; Bombay, A.D. 1884.

No. 824.

foll. 296; lines 19; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above.

Written in ordinary Naskh. Dated A.H. 1187.

Scribe: سين بن محمد

No. 825.

foll. 178; lines 12; size 8×6 ; $5\frac{1}{2} \times 4$.

اللَّمْعُ فِي التَّصوُفِ

AL-LUMA' FÌ AT TAŞAWWUF.

A very valuable and the oldest known copy of the Kitâb al Luma', dated A.H. 483. This is the oldest MS. in the library but unfortunately it is imperfect.

Author: Abû Naṣr Sarrâj at-Tûsî.

The MS. is defective at the beginning and opens thus:—

*كتاب الفهم ثمانية أبواب بباب مذهب أهل الصفوٰ الخ

An exceedingly valuable edition of the work (with critical notes, author's life, abstract of contents, glossary and indices), by R. A. Nicholson, was published in the Gibb Memorial Series, 1914.

The author, surnamed طاووس الغُرْبَى "The Peacock of the Poor," was a great expounder of the Sufic doctrines. He was well versed in mystical theology. He died in A.H. 378=A.D. 988. For full particulars of the author and the work see Nicholson's edition. Some particulars of the author will also be found in Kashf-al Mahjub; Tadkirat al-Auliyyâ; Nafahât; Safinat al-Auliyyâ; Mirat al-Asrâr; Mirat al-Janâن, etc. See also Hâj. Khal.

The following anonymous note on the title-page, apparently written in the 9th century of the Hijrah, ascribes the authorship of the work to the famous Shaikh Abû Naṣr Bishr al-Hâfi (d. A.H. 227=A.D. 841):—

*كتاب التفهُم لابي نصر بشر الحافى *

This wrong assertion is evidently based on a careless reading of the opening words of each *Bâb* in which only the *Kunyah* Abû Naṣr, and not the name, occurs: قال ابو نصر.

The writer of the note has thus mistaken Abû Naṣr (Bishr al-

Ḩāfi) for our author Abū Nasr (Sarrāj). Ḥāfi's death took place one hundred and fifty years before that of our author, and none of his biographers mentions any work by him. Moreover, our author mentions in the work several Shaikhs who lived after the death of Ḥāfi (see the List of Sūfis given at the beginning of Nicholson's edition).

The main object of the author in writing the work was to show by argument that the true principles of Sūfism agree with the doctrines of the Qur'ān and the Ḥadīṣ. He deals at length with the doctrines and principles of the ancient Sūfis, their moral systems, customs, supernatural powers, etc. On the whole the work supplies valuable materials for the study of the development of Sūfism in the second, third and fourth centuries of the Muhammadan era.

The work, as extant in the printed edition, consists of a *Muqaddimah* and thirteen *Kitāb*, subdivided into numerous *Bāb*. Our copy has only twelve *Kitāb*, as follows:—

The first *Kitāb*, كتاب الفهم (corresponding with the second in the printed edition), in 8 *Bāb* (in the printed edition 9 *Bāb*), on fol. 1^b. The second, in 4 *Bāb*, on fol. 11. The third, in 5 *Bāb*, on fol. 17. The fourth, in 7 *Bāb*, on fol. 23^b. The fifth, in 27 *Bāb* (in the printed edition 26 *Bāb*), on fol. 34^b. The sixth, in 5 *Bāb*, on fol. 79^b. The seventh, in 12 *Bāb*, on fol. 95. The eighth, in 6 *Bāb*, on fol. 109^b. The ninth, in 6 *Bāb*, on fol. 116^b. The tenth, in 2 *Bāb*, on fol. 124^b. The eleventh, in 18 *Bāb* (in the printed edition, 32 *Bāb*), on fol. 143. The twelfth (not treated as a separate *Kitāb* in the printed edition), in 20 *Bāb*, on fol. 166.

A comparison with Nicholson's edition shows that the entire *Muqaddimah* (subdivided into 18 *Bāb*), and the first *Kitāb*, كتاب الاحوال و المقامات (comprising 19 *Bāb*), occupying pp. 1–70 in the printed edition, are wanting in our copy. The last *Kitāb* in our copy, styled كتاب الاغلاظ، is not treated as a separate *Kitāb* in the printed edition, but forms only a part of its last *Kitāb*, كتاب تفسير الشطحيات. The last *Bāb* of the fifth *Kitāb* in our copy is treated as a separate *Kitāb*, كتاب المسائل في المسائل in the printed edition. There are many other notable variants of great importance in the texts.

Of the two MSS. used by Nicholson the one which he made the basis of his edition, is dated A.H. 683, and the other, A.H. 548. In view of the fact that our MS. (dated A.H. 483) is the oldest, a comparison of it with the printed edition, and the recording of all important variants, would be a service of great value to critical students of Sūfism. Remarks on the archaic forms of spelling and on the orthographical peculiarities of the MS. would also be of great interest.

The colophon of the scribe indicating the date of transcription of our copy, viz., A.H. 483, runs thus:—

فرغ من كتابته يوم الاثنين و السبع عشر في شهر رجب سنة ثلات
و ثمانين و اربعمائة *

Written in fair bold Naskh.

No. 826.

fol. 218; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; 8 x 4.

الجزء الثاني من قوت القلوب في معاملة المحبوب

AL JUZ' AS̄ SÂNÎ MIN QÛT AL QULÛB FÎ MU'ÂMALÂT AL MAHBÛB.

The second part of a very old copy, dated A.H. 571, of *Qût al Qulûb*, a work on Sûfism and asceticism, dealing with religious duties, mystical principles and moral precepts, as well as the system and observances of Sûfism. The author expounds with special care the philosophical principles involved. As the author of *Fasl al Khitâb* (see Persian Hand-list, No. 1386), fol. 33^a, observes in the quotation which follows, the present work is recognised by Sûfis and scholars as the most useful composition produced on the subject up to that time:—

قالوا لم يصنف مثله في الإسلام في دقائق الطريقة ولم يزله رحمة الله
كلام في هذه العلوم لم يسبق إلى مثله *

Al Gazzâlî (d. A.H. 511=A.D. 1111), in *Ihyâ' al 'Ulûm* (see Nos. 833–36 below), borrowed materials from the present work.

The present second volume contains the last 16 *Fasl*, viz., 32–47. A complete copy of the work is mentioned in Berlin, No. 2816, together with a full description of the contents. An index of the contents of the present copy, written on different paper in a later hand, is attached at the beginning.

Author: Abû Tâlib Muhammad bin 'Alî bin 'Atîyah al Makkî al Hârišî, ابو طالب محمد بن علي بن عطيه المکی الحارثی, a famous Sûfi of Mecca. He was a disciple of Abu'l Hasan Muhammad bin Ahmad bin Sâlim Basrî to whom he refers on fol. 183^b thus:—

و كذلك شيخنا ابو الحسن بن سالم يقول اذا اعطيت حقه من
الشبع ... فتجده تبت بك النفس الى الهملة و اذا منعت حقه من الشبع
قصصت كل جارحة عن حظها فاستقام القلب بذلك و اعتدل *

He died in Bağdâd, A.H. 386=A.D. 996. See *Mir'ât al Janân*, fol. 233^b; *Nafahât*, p. 135; *Tâj at Tabaqât*, vol. iv, part ii, fol. 1210; *Fâsl al Khitâb*, fol., 277^b; *Mujmal Faṣîḥî*, fol. 128^a.

Beginning :—

الفصل الثاني و الثلثون فيه شرح مباني الاسلام وهي خمسة ذكر فضائل الطهارة وما يقال عند غسل كل عضو من الاذكار اول ذلك ان يتوضأ قاعدا مستور العورة و ان لا يكون الماء متمسا *

The work ends with the 47th *Fâsl* which begins thus :—

الفصل السابع و الأربعون فيه كتاب تفصيل الحرام من الشبهة و فضل الحلال و ذم الشبهة *

The colophon, which is not fully legible, runs thus :—

الحمد لله رب العالمين و صلى الله على سيدنا النبي العربي و على آله و اصحابه و اتباعه اجمعين و سلم سليمان ... فرغ ... سنة احدى و سبعين و خمس و خمسة اللهم اغفر لمصنفه و لصاحبه و كاتبه و لوالديهم اجمعين •

For other copies of the work see Berlin, *loc. cit.*; Râmpûr, No. 261.

The work was printed in Cairo, A.H. 1310. A printed copy of the work is mentioned in Âsafiyah Library, No. 989.

Written in good Naskh.

The name of the scribe is undecipherable. Foll. 69–95, which are also written in Naskh, are supplied in a later hand.

The MS. was at one time in the possession of one Muḥammad bin ‘Abdallaṭif, a scholar of the 9th century A.H., as it appears from his autograph note on the title-page which runs, thus :—

كتاب قوت القلوب و معاملة المحبوب تصنيف الشيخ الكبير الشهير ابي طالب المكي من نعم الله على عبدة محمد بن الشيخ عبد اللطيف اختم له بالخير الخ *

One Muḥammad Nâfi‘, in his note on the title-page says, that in A.H. 1192, he purchased the present MS. through Mîr ‘Inâyatallâh.

No. 827.

foll. 308; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

روضة العلماء

RAUDAT AL 'ULAMĀ'.

A work containing a collection of religious, mystical and moral instructions, based on the Qur'ān, Ḥadīṣ and sayings of the Sūfis and others. The work is divided into 98 Bāb, which are fully described in Berlin, No. 8860.

Author: Abū'l Ḥasan 'Alī bin Yaḥyā bin Muḥammad Az Zandavaisitī al Bukhārī al Mubtaqī بن يحيى بن محمد الرندو يسدي البخاري المبتفى. Hāj. Khal., vol. iii, p. 505, and Berlin, No. 8860, record the author's name as Abū 'Alī Ḥusain bin Yaḥyā; but the author of Al Jawāhir al Muḍīyah, vol. ii, fol. 128^b, emphatically states that his name was 'Alī bin Yaḥyā, thus: و قلت اسمه علي بن يحيى: This rendering is supported by the Isnād of the present work, quoted below, which is identical with that found in the copy noticed in Būhār Lib. Cat., vol. ii, No. 121:—

الحمد لله رب العالمين والصلوة على خير خلقه محمد وآله وصحابه
اجمعين يقول ابو اسعيدي احمد بن محمد بن نصر العلوی الحدادی البخاری
عفی الله تعالیٰ عنہ اخبرنی لجمیع کتاب روضة العلماء جدی ... ابو
المعالی اشرف بن ابی بکر الحسینی الحدادی رحمة الله عليه اجازة في
سنة اربع و سنتين و خمسائة ... قال اخربنا الشیخ الامام الزاهد شمس
الاسلام ابوبکر بن محمد بن فضل الرزنجی فیما کتب لبی فی سنة ثمان
و خمسائة قال الشیخ الزاهد الوائد قال اخربنا الشیخ الفقیہ الحاکم ابو نصر
بن محمد بن عیسیٰ البلاوی رحمة الله عليه قال اخربنا الشیخ الفقیہ
الزاهد ابو الحسن علي بن محمد الرندویستی رحمة الله عليه *

It is evident from the fact, that throughout the work the author is referred to, sometimes as قال الفقیہ رحمة الله (the preceptor or jurist said May God have mercy on him), and sometimes as قال رحمة الله (he said May God have mercy on him), that the work was arranged by some one after the author's death—probably by his pupil, Abū Naṣr bin Muḥammad bin 'Isā, who, in the Isnād quoted above, refers to the author in similar terms. (فقیہ رحمة الله عليه).

The date of the author's death is not mentioned in Hāj. Khal.,

nor in Berlin, No. 8860. In Al Jawâhir al Mudiyyah, the author is noticed as a Ḥanafî scholar; but nothing is said as to the century to which he belonged. Dr. Hidâyat Ḥusain, in Bûhâr Lib. Cat., vol. ii, No. 121, on the strength of a date, A.H. 508, mentioned in the Isnâd, observes that the author flourished before that date. The fact that, in the chain of narration, there are two persons intermediate between our author and the scholar to whom the work was transmitted in A.H. 508, and a careful examination of the MS. elicit the following information as to some of the author's contemporaries and teachers, from which it is clear that our author belonged to the latter part of the 4th century A.H.

(i) Our author refers, in the passage (fol. 33^a) quoted below, to Abû Bakr Ismâ'ili, a reliable traditionist, who died in A.H. 371=A.D. 981; see Ḥuffâz, vol. iii, p. 159; and states that he personally received certain religious instruction from him:—

قال رحمة الله سمعت الشيخ الامام ابا بكر اسماعيلي يحكى عن
الحسن البصري انه جلس للعامة فاما فرغ قام اليه شاب الغ *

(ii) From the above-mentioned Abû Bakr Ismâ'ili he received a Hadîṣ, which he quotes on fol. 248^a, as follows:—

قال رحمة الله و حدثنا الامام ابو بكر اسماعيلي املاً بأسناد له
عن نافع ابن عمر قال لما نزلت هذه الآية وهو قوله مثل الذين يذفكون
اموالهم بغير حساب الى اخر الآية قال رسول صلى الله عليه وسلم رب
زد امنتي فنزلت هذه الآية من ذا الذي يقرض قرضا حسنا فيضاعفه له اضعافا
كثيرا قال رسول الله صلعم زد امنتي فنزلت انما يوفى الصابرون ... اجرهم
بغير حساب *

(iii) Again, on fol. 285^a, he refers as follows to a saying which fell from the lips of Ṣufî Abu'l Qâsim (*d.* A.H. 378=A.D. 988; see Nafahât, p. 139):—

قال رحمة الله و سمعت ابا القسم الصوفي يقول اول شئ خلقه الله
تعالى خلق ذرة بيضاء *

(iv) It is clear from the following passage (fol. 33^b) that our author studied under Abu'l Ḥasan 'Ali bin 'Abdallâh at Tarsûsî (*d.* A.H. 382 =A.D. 992; see Ansâb u Sam'âni, fol. 222^b):—

قال رحمة الله قرأت علي أبي الحسن على بن عبد الله الطرسوسي
قال كان بعض الصالحين يغسل موتى الصوفية فقال غسلت ميتاً يوماً و
ادرجه في كفنه فسمعت هاتفاً من زاوية البيت ... يقول انه غسل باطنه
في حيواته و انت غسلت ظاهراً بعد و فاته فاجتمع الغسلان فصار نوراً على
نور النور *

Beginning :—

اشكر الله تعالى كثيراً واسبحه بكرة واصيلاً ... اما بعد فاني قد صنفت
هذا الكتاب و اصليته مراها علي اصحاب و كان خالياً عن مسائل الفقه و
الحكم والا مثل فسألني بعض اهل العلم ممن قد ابتنى بالجلوس
في العامة ايدهم الله بان اصنفه ثانية فاصغيت لهم ابقاهم الله
تعالى اذني و صنفت كتابي هذا ... و سميتها كتاب روضة العلماء ...
و كان اسمه الاول روضة المذكوريين *

The author gives us to understand in the preface that the present work is an enlargement of his former work, Raudat al Muḍkkirīn.

Some one in the following note on the title-page has erroneously ascribed the authorship of the work to Abū Ismā'īl Aḥmad bin Muḥammad bin Naṣr al 'Alawī :—

كتاب روضة العلماء تصنيف الشیخ العلامہ و الحبر البحیر الفہامۃ ابو
اسماعیل احمد بن احمد بن نصر العلوی الحنفی غفر الله له و لجمعیع
المسلمین *

For other copies of the work see Berlin, No. 8860; Būhār, Lib. Cat., No. 121; Rāmpūr, Nos. 156-57, of date A.H. 771, Rāmpūr, No. 156, of date A.H. 771, being the oldest copy known to us.

Written in fair Naskh. Dated A.H. 1097.

In A.H. 1255 the MS. came into the possession of one 'Abdarrahīm al Qandahārī, an Indian scholar of the 13th century A.H. See the note on the title-page, which runs thus :—

قد وقع هذا الكتاب بفضل الله الكرييم في ملك عبد الرحيم القندهاري
فقه الله الباري سنة ١٢٥٥ هـ *

No. 828.

foll. 114; lines 33; size $13\frac{1}{2} \times 8$; $10 \times 5\frac{1}{2}$.

الرسالة القشيرية

AR RISĀLAT AL QUSHAIRIYAH.

A very old copy of a well-known work on Sūfism and asceticism, containing a full description of the mystical principles and practices of the Sūfis. In the first *Bāb* of the work, the author refers to 82 eminent Sūfis, giving a brief account of their views on theological dogma, from which he draws the conclusion that their views are the same as those of orthodox Muhammadans (أهل السنة و الجماعة), and that the Sūfis, like them, are true believers in Islām. The present work, which is chiefly based on the Qur'ān, Ḥadīṣ and sayings of the Sūfis, is regarded as a standard work on the subject, and is referred to as such by Sūfis and scholars of the author's and of succeeding ages. It is divided into 54 *Bāb*, which are fully described in Berlin, No. 2822. The work was composed in A.H. 438.

Author : Abu'l Qāsim 'Abdalkarīm bin Hawāzin bin Talhā bin Muḥammad al Qushairī ابو القاسم عبد الكريم بن هوازن بن محمد بن طلحه بن الستاد، known as Al 'Ustād (الاستاذ), a prominent Sūfi, scholar and author of the 5th century A.H. He is specially known for his merit in the Qur'ānic branches, tradition, philology, jurisprudence, theology and mystical branches of learning; and is the author of numerous works on these subjects, 13 works, in all, being enumerated in Brock., vol. i, p. 432. Besides the 13 works referred to above, a very rare work of the author, viz., *Kitāb al Mi'rāj* is found in the Library; see Hand-list No. 2269. Our author was a follower of the Shāfi'i school, and adhered to the Ash'arī school of theology. He was born in Khurāsān, A.H. 376. He lost his father, while still a child; but he had an innate love of learning, which prompted him to leave Khurāsān for Nishāpūr, where fortunately he fell in with Sūfi Abū 'Alī ad Daqqāq, on whose advice he studied different branches of Islamic literature under the following eminent scholars, among others:—

- (i) Abu'l Qāsim Al Aimānī, a philologist of the 4th century A.H.
- (ii) Ḥākim (d. A.H. 405=A.D. 1014; see Lib. Cat., vol. v, part i, pp. 105-6).
- (iii) Ibn Fūrak (d. A.H. 406=A.D. 1015; see Lib. Cat., vol. v, part ii, No. 373), who is quoted by our author on fol. 52^b of the present work, thus : أخبرنا الإمام أبو بكر محمد بن الحسن ابن فورك رحمة الله الخ.

(iv) Abū Ishaq al Isfirâ'înî (*d. A.H. 418=A.D. 1027*; see Isnawî, fol. 24), who is also quoted on fol. 98^a, thus: و كان الامام ابو اسحاق الا سفرايني يقول :
أبو اسحاق الا سفرايني يقول :
الخ

(v) Abū Bakr Muḥammad at Ṭûsî (*d. A.H. 420=A.D. 1029*; see Isnawî, fol. 300).

(vi) Abū Nu'aim al Isfahânî (*d. A.H. 430=A.D. 1038*; see Lib. Cat., vol. v, part ii, p. No. 437).

After a thorough study of Islamic literature, our author placed himself for spiritual training under the above-mentioned Sūfī Abū 'Alī Ad Daqqâq, who was so greatly impressed by our author's devotion to spiritual learning that he gave him his own daughter in marriage. After Abū 'Alī's death, in A.H. 405=A.D. 1014, our author adopted as his spiritual guide the Sūfī Abū 'Abdarrahmân as Sulamî (*d. A.H. 412=A.D. 1021*). These two Sūfis are the chief authorities quoted in the present work. The wonderful genius of Qushairî earned for him a great reputation among the Sūfis, who conferred upon him the title of Al Ustâd, which had formerly been borne by Abū 'Alī. He died in Nishâpûr, A.H. 465=A.D. 1074, and was buried near the tomb of his father-in-law. He left behind him a large number of pupils and disciples, and the following six sons who were also reputed for their piety and literary knowledge:—

- (i) Abū Nasr 'Abdarrahîm (*d. A.H. 514=A.D. 1120*; see Isnawî, fol. 373).
- (ii) Abū Sa'd 'Abdallâh (*d. A.H. 477=A.D. 1084*; See Isnawî, fol. 380).
- (iii) Abū Mansûr 'Abdarrahmân (*d. A.H. 482=A.D. 1089*; see Isnawî, fol. 380).
- (iv) Abū Sa'id 'Abdalwâhid (*d. A.H. 494=A.D. 1100*; see Isnawî, fol. 380).
- (v) Abu'l-Fath 'Abdallâh (*d. A.H. 521=A.D. 1127*; see Isnawî, fol. 381).
- (vi) Abu'l Muẓaffar 'Abdalmun'im (*d. A.H. 532=A.D. 1137*; see also Isnawî, fol. 381).

For our author's life see Mir'ât al Janâن, fol. 264; Subkî, vol. iv, fol. 161; Isnawî, fol. 378; Ibn Mulaqqin, fol. 61^a; Kashf u Asrâr al Bayân, fol. 112; Tabaqât al Mufassirîn, fol. 53^b; Nafâhât, p. 354; Mujmâl Faṣîhi, fol. 151^b; Br. Mus. Suppl., No. 227; De Slane's translation of Ibn Khallikân, vol. ii, p. 152.

Beginning:—

قال الاستاذ جمال الاسلام ابو القاسم عبد الكويم بن هوازن القشيري
..... الحمد لله الذي تفرد بجلال ملكته و توحد بجمال جبروتة الخ

After fol. ii, certain foll. containing a portion of the first *Bâb* and the beginning of the 2nd *Bâb* (corresponding to foll. 37–66 of No. 829 below) are missing.

The MS. is undated; but the paper, handwriting, and general condition of the MS. suggest that the present copy was transcribed not later than the 5th century A.H. Foll. 1–18 are written in a later hand, apparently of the 7th century A.H.

For other copies of the work see Munich, No. 136; Wien, No. 1890; India Office, No. 598; Paris, No. 1830; Berlin, Nos. 2822–23; Bodl., vol. i, No. 325; Br. Mus. Suppl., No. 227; Rampûr, Nos. 147, 148, 149.

The work was printed in Cairo., A.H. 1248 and again in Bûlâq, A.H. 1284. A commentary on the present work along with the text was printed in Cairo, A.H. 1304; see for a copy the same Âṣafiyah Library, p. 378.

No. 829.

fol. 236; lines 21; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the same, beginning with the following Isnâd, thus:—

قال حدثنا الشیخ الامام قطب الدين ابو مطیع عبد الرفیع بن عبد الرحمن بن عبد العزیز مد الله في انفاسه قال حدثنا والدی الشیخ الامام ابو سعید عبد الرحمن بن عبد العزیز بن محمد بن عبد السلام العلیمی قال حدثنا الشیخ الامام الاستاذ الجل جمال الاسلام ناصر السنّة وقائم البُدُعَة ابو القاسم بن هوارن بن طلاحة القشیی رحمة الله الحمد لله الذي تفرد بجعل ملکونه الخ *

The MS. is dated, A.H. 1033; and is therefore a later transcription of the copy bearing the Isnâd quoted above, which tells us that the work was transmitted to some pupil of his by Abû Muṭî‘, a scholar of the 6th century A.H.

A note on the margin of the last fol. runs thus:—

بلغ مقابلة على نسخة صحيحة معتمدة وهي نسخة العارف الحسين بن محمد بن الحسين الملك الفساني الجياني المدفون بمدينة حبس المحامية ... في مجالس متعددة ... آخرها ... سنة ١٠٣٦

The present note tells us that, in A.H. 1036, the present MS. was compared with a reliable copy of the work belonging to Ḥusain, the last king of the Rasulid dynasty in Yaman; see Lane Poole, p. 99.

Written in fair Naskh. Dated Ṣan'ā' (in Yaman), A.H. 1033

No. 830.

fol. 306; lines 15; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above. Written in beautiful Naskh, within gold-ruled borders. The first two fol. are fully illuminated; and there is a frontispiece.

Written in fair Naskh. Not dated; apparently, 12th century A.H.

No. 831.

fol. 46; lines 13; size $8\frac{1}{2} \times 5$; 6×3 .

منازل السافرین

MANĀZIL AS SÂ'IRÎN.

A very reliable work, generally regarded as authoritative by the Sūfis, dealing with the 100 stages of mystical development. The work is arranged in the following ten parts, each of which is subdivided into several *Bâb*: (i) بدبیات (ii) ابواب (iii) معاملات (iv) اخلاق (v) النهایات (vi) اصول (vii) احوال (viii) حفائق (ix) لایات (x) اوربة. Qurânic verses are quoted in support of the subject-matter of each *Bâb*. For a full description of the contents see Berlin, No. 2826. The author refers in his preface to the statement of the eminent Sūfi Abû Bakr Kattân (d. A.H. 322=A.D. 933) to the effect that there are altogether 1,000 stages in mystical development ان بين العبد و الحق (but claims that these are all embraced in the 100 principal stages referred to above).

We are also told in the preface that the work was composed at the request of the people of Harât.

Author: 'Abdallâh bin Muḥammad bin Aḥmad bin 'Alî bin Ja'far عبد الله بن محمد بن احمد بن علي بن جعفر bin Manṣûr bin Matt bin Zaid bin Khâlid al Anṣârî بن منصور بن متّ بن زيد بن خالد الانصاري, the most prominent Sūfi and Hanbalî scholar of the 5th century A.H., who

traced his descent from Zaid, commonly called Abû Ayyûb al Anṣârî, a companion of the Prophet. He was highly esteemed both as Ṣûfî and scholar by kings, nobles and contemporary scholars. In A.H. 430, he was granted a special interview by the Sultân Mas'ûd bin Maḥmûd (A.H. 421–432=A.D. 1038–1075), when on a visit to Harât. In A.H. 462, he was invested with a Khil'at (خُلَّة) by the Caliph Qâ'imbillâh (A.H. 422–467=A.D. 1031–1075). Again, in A.H. 474, the author was invested with a Khil'at and the title of Shaikh al Islâm by the Caliph Muqtadirbillâh (A.H. 467–487=A.D. 1075–1094). He is generally referred to, by this title, by Jâmi in Nafahât. He was a disciple of Abu'l Hasan Kharqâñî (*d.* A.H. 425=A.D. 1033; see *Mujmal Fâsihi*, fol. 139), the famous Ṣûfî of the 5th century A.H. Ibnu'l Jawzî (*d.* A.H. 597=A.D. 1200) tells us that the author was born in A.H. 395; but according to the author's own statement, contained in Nafahât, p. 371, he was born in A.H. 396, at Quhandiz, a city in Harât. In his early life he devoted himself equally to the literary branches of learning and to Ṣûfîsm, studying under several teachers and professors of Nishâpûr, Bastâm and Tûs, and receiving spiritual training from the Ṣûfîs of those places. We are told by his biographers that, after his thirtieth year, our author was chiefly known for his devotion to mystical learning. His growing reputation aroused the jealousy of the Ṣûfîs of Harât, who involved him in a series of troubles. In A.H. 438, they gave out to the public that his mystical dogmas were contrary to Islamic doctrines; and he was ordered to leave Harât, but in A.H. 439 he was recalled by the Governor. Again, in A.H. 458, the Ṣûfîs of Harât complained against his mystical theories to Sultân Alap Arsalân (A.H. 433–465=A.D. 1063–1072), who ordered him to leave Harât, but when he realised that the complaints against him were inspired by jealousy, the Sultân cancelled the order. Lastly, in A.H. 478, Nizâm al Mulk (*d.* A.H. 485=A.D. 1092; see Lib. Cat., vol. x, p. 11) the well-known Prime Minister, misunderstanding the mystical views of our author, banished him once more from Harât; but, in A.H. 480, he was honourably recalled by the Nizâm. He died in Harât, A.H. 481=A.D. 1088; see Tabaqât Ibn Rajab, foll. 35–48; Mîr'ât al Janâñ, fol. 275; Nafahât, p. 371; *Mujmal Fâsihi*, fol. 546; Tabaqât al Mufassirîn, fol. 386; Brock., vol. i, p. 433; Rieu, Persian Catalogue vol. i, p. 35. A separate biography of the author by 'Abdal Qâdir ar Ruhâvî, with the title of *Al Mâdiḥ Wa Al Mamdûḥ*, is mentioned in Ibn Rajab. The author of *Tâj at Tabaqât*, vol. v, part ii, fol. 735, wrongly refers to our author's death in A.H. 480.

Besides the present and ten other works mentioned in Brock., *loc. cit.*, the following five works of the author are mentioned in Ibn

Rajab: (i) كتاب الفاروق (ii) مناقب الامام احمد (iii) مناقب الامام ابي حمزة الشعبي (iv) تفسير القرآن (v) مجالس التذكير.

Beginning :—

الحمد لله الواحد الأحد القيوم الصمد و بعد فان جماعة من الراغبين
في الوقوف على مذاهب السائرين ... من اهل هرارة ... طال علي مسألتهم
ايامي زماناً ان ابني لهم في معرفتها بياناً بالغ *

Several scholars have written commentaries on the present work.
See Hāj. Khal., vol. vi, pp. 129-30.

For other copies of the work see India Office, No. 599; Cairo, vol. vii, p. 556; Berlin, No. 2826-7; Wien, Nos. 1891-2; Br. Mus., No. 753. For a very reliable text, cf. that contained in the commentary by 'Abdarazzâq al Kâshî (*d. A.H. 736=A.D. 1336*; see No. 875 below), who tells us, in the preface of his commentary, quoted in India Office, No. 600, that he found many variants in the various copies of the work which he examined, but that fortunately he succeeded in obtaining a copy studied under the author himself, the text of which he incorporated in his commentary.

Written in fair Naskh. Dated A.H. 839.

Scribe: صدر الدين بن محمد.

The title-page bears the following autograph note of Ṣūfī Muhammad bin 'Alî, which indicates that the MS. was for some time in his possession :—

من ممتلكات العبد الفقير الى الملك الولي محمد بن شيخ علي
الملقب بشرف الدين الهمداني عفي الله عنه ذنبه وستر عيوبه *

This note is followed by his seal, which contains the following Persian verse :—

بهر مهرنبي وبحق شاه ولی
بپخش جرم و گفاه محمد بن علي

This Muhammad bin 'Alî was an Indian Ṣūfī of the 9th century A.H. In A.H. 781, he and his father, 'Alî (*d. A.H. 786=A.D. 1384*), settled in Kashmîr, whose ruler, Iskandar Shâh (A.H. 796-819=A.D. 1393-1416), became a disciple of the present Ṣūfī, and whose Minister, a Hindû named Basant, accepted Islam under the Ṣūfī's spiritual influence, and was afterwards known as Malik Saifaddin. See Tadkira i 'Ulama' i Hind, p. 219.

The title-page also bears the following prayer:—

درمیان نماز سنت صبر و نماز فرض روی بدست کند و سه نوبت
بگوید القهار و قوت کند دیگر روی به پس پشت کند و همچنین سه نوبت
بگوید القهار و قوت کند به پس پشت دیگر روی بدست چپ همچنین
که ان روز الله سبحانة تعالیٰ مهمات او کفایت فرماید انشاء الله بمدنه و کرمته *

Four 'Arddidahs, the earliest of which is dated, A.H. 1066, are also found on the title-page.

No. 832.

fol. 13; lines 31; size $11\frac{1}{2} \times 5\frac{1}{2}$; 4 × 3.

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently, 11th century A.H. The handwriting of the present MS. is identical with that of MS. No. 873 below, the scribe of which is Nûraddîn Abu'l Wadâd.

No. 833.

fol. 133; lines 13; size 12×7 ; 9 × 3.

احیاء ملوم الدین

IHYÂ' U 'ULÛM AD DÎN.

A beautiful copy (in four volumes) of *Ihyâ' u 'Ulûm ad Dîn*, a comprehensive work on Sûfism and asceticism, as well as Islamic doctrine in general, the author referring throughout to the Qur'ân, Hadîq, Sûfis, Jurists, Theologians and Philosophers, and devoting special attention to an exposition of the philosophical principles of the subject. The work is held in such repute as a standard work on the subject that it is the opinion of eminent doctors of Islam that if all other works were to perish, the whole body of Islamic doctrine and mystical teaching could be restored from the present work alone. Muhammed Pârasâ (d. A.H. 822=A.D. 1419), a famous Sûfi of the 9th century A.H., and the author of *Fâ'il al Khitâb*, tells us, in the following passage on fol. 33^a of Lib. copy, Hand-list, No. 1368, that our

author borrowed his methods and materials from Qût al Qulûb (No. 826 above) : وقد تتبع كلامه (ابو طالب مكي) الامام حجة الاسلام في تأليف احياء العلم

Ibn. Hajar (*d. A.H. 852=A.D. 1449*; see Lib. Cat., vol. v, part i, No. 159) and 'Irâqî (*d. A.H. 806=A.D. 1403*; see Lib. Cat., vol. v, part ii, No. 442), each made a collection of the Hadîsh referred to in the present work, giving in every case the Isnâd and suitable references to other works of Hadîsh. Ibnu'l Jawzî (*d. A.H. 597=A.D. 1200*; see Lib. Cat., vol. x, No. 512), in his two works, *I'lâm al Ihyâ* and *Minhâj al Qâsi'dîn*, criticised the present work. His criticisms were replied to by contemporary scholars; and Yâfi'i, in his *Irshâd*, foll. 36-39, (see No. 908 below) has refuted certain Sûfîs, who criticised the present work. The work is divided into four Rubu', or parts: (i) العبادات ; (ii) الميكلات ; (iii) المنجيات ; (iv) العيادات. Each part is subdivided into 10 *Kitâb*, and each *Kitâb* again into several *Fasl*. The present copy is divided into four volumes, each volume containing one part. The present volume contains Part I, viz., العيادات.

Author: Abû Hâmid Muhammâd bin Muhammâd al Gazzâlî.¹

ابو حامد محمد بن محمد الغزالی

He is surnamed Zainaddîn at Tûsî, and is known by the title of *Hujjat al Islâm*. An eminent scholar of the *Shâfi'i* school, and famous as philosopher, theologian, jurist and exponent of Sûfism, he is known in Europe by the name of Al-gazel, and is the subject of innumerable notices both by eastern and western Orientalists of the past and of the present day. He was born in Tûs, in A.H. 450; not in 441, as stated by Huart, History of Arabic Literature, p. 265. He lost his father in his boyhood; and was placed under the care of a Sûfî friend of his father, who entered him in a Madrasah of Tûs, where he received his early education under Zâdaqânî. Love of learning impelled Gazzâlî to leave home; and he first visited Jurjân, where he studied under Abû Naşr Isma'il and some others. Thereafter, he proceeded to Nîshâpûr, where the famous professor of Nîzâmiyah Madrasah, 'Abdalmalik Imâm al Haramain (*d. A.H. 478=A.D. 1085*; see Lib. Cat., vol. x, No. 493), took a keen interest in his education. Gazzâlî attended his lectures for a considerable period, and completed his studies under him. He proved himself a master of jurisprudence by composing a work on that subject, *Al Mankhûl*,

¹ The present spelling of the word is preferred to that of Gazzâlî, on the high authority of *Ikhtiyâr ar Rafiq*, fol. 28^a, where we read:—

والغزالی يفتح العین المعجمة وتشديد الراء و بعد الالف لام و هذه النسبة الى الغزال على عادة اهل خوارزم و جرحان فانهم ينسبون الى القصار الفصارى ... و قيل الراء مخففة ... و هو خلاف المشهور *

for a copy of which see Hand-list, No. 769. As we are told by Ibn Mulaqqin, fol. 77^a, Gazzâlî submitted Al Mankhûl to his teacher, Imâm al Haramain, who made the following encouraging remarks on the work : اَنَا حِيْ فَهُلَا صَبَرْتُ حَتَّىْ اَمُوتُ لَا نَ كِتَابٍ غَطَّىْ عَلَىْ كِتَابِيْ .

Gazzâlî became known throughout Nîshâpûr as a profound scholar ; and, on the death of Imâm al Haramain, in A.H. 478, the authorities appointed him professor of Niżâmiyah Madrasah in his place. After a few years' service in the Niżâmiyah Madrasah, he was summoned in A.H. 484, by the Niżâm al Mulk of Bağdâd (see Lib. Cat., vol. x, No. 493) to be Principal of the Niżâmiyah College there ; and his success in several debates with eminent scholars of Bağdâd, together with the fame of his lectures, won for him the highest reputation as a scholar throughout the Muslim world. In A.H. 488, he resigned his post in order to devote himself to Sûfism, the love of which had been placed in his heart by Shaikh Abû 'Ali Fârmudî (d. A.H. 477=A.D. 1084; see Mir'ât al Janân, fol. 272^b), under whom he received his early spiritual training. He first performed the pilgrimage to Mecca ; and afterwards went to Syria, where he settled in Damascus for nearly 10 years, and adopted Sûfi Abû Naṣr bin Ibrâhim, who died after A.H. 490, as his Shaikh for spiritual training. The present work (*Thâyâ'*), along with others, was composed in Damascus, and earned for its author the title of سيد المصنفين (the lord of authors); see Irshâd, No. 908 below. Gazzâlî, later on, visited Cairo and Alexandria ; and afterwards returned to his native place (Tûs), where he founded a Madrasah for the scholars and a Monastery for the Sûfis, and having renounced all other works, passed the rest of his life in teaching the Qur'ân and holding sittings for his students and disciples. He is the author of more than 100 works, of which 64 are enumerated in Brock., vol. i, p. 419. As regards two of the works mentioned in his list, viz., Al Maqdûn Bihî 'An Gairi Ahlihî and As sirr al Maktûm, Gazzâlî's authorship is emphatically denied by Isnawî, fol. 343. He died in A.H. 505=A.D. 1111. See Isnawî, loc. cit.; Ibn Mulaqqin, fol. 77; İkhtiyâr ar Rafiq, fol. 110; Mir'ât al Janân, fol. 287^b; Nafâhât, p. 422; Mujmal Faṣîḥî, fol. 159; Subkî, vol. iv, fol. 210-16; Mu'jam al Buldân, vol. iii, p. 560; Kashf u Asrâr al Bayân, fol. 182; Tâj at Tabaqât, vol. vi, part i, fol. 295; At Tabaqât al 'Alîyah (see foll. 122-25 No. 959/5 below); Gosche, Über Gazzâlî's Leben und Werke, in Abhandlungen der Berliner Akademie, 1858, pp. 239-311; Munk, Mélange de philosophie, p. 336; Schefer Chrestomathie Persane, vol. ii, p. 212; Huart, History of Arabic Literature, p. 263; Nicholson, Literary History of Arabs, p. 338; Macdonald, Development of Muslim Theology, pp. 215-241; Z.D.M.G., vol. vii, p. 172.

Beginning :—

حمد لله تعالى اولاً حمداً كثيراً طيباً الخ

For other copies of the work see Berlin, Nos, 1679–1706; Wien, No. 1656; Leid, No. 2146; Br. Mus. Suppl., No. 173–4; Br. Mus., Nos. 854–8; Cairo, vol. ii, p. 62; Alger, Nos. 554–8; India Office, Nos. 602–10; Badl., vol. i, Nos. 287, 295; Râmpûr, No. 253; Âsafiyah, Nos. 1–3.

The work has been printed in Bûlâq, A.H. 1289, and in Cairo, A.H. 1306; also lithographed in Lucknow, A.D. 1864.

No. 834.

foll. 208; lines 31, size $12 \times 7\frac{1}{2}$; 9 × 5.

Vol. II.

Continuation of preceding volume; contains the second part of the work. It begins thus :—

الحمد لله الذي احسن تدبير الكائنات الخ

No. 835.

foll. 164; lines 31; size 12×7 ; 9 × 5.

Vol. III.

Continuation of above; contains the third part of the work. It begins thus :—

الحمد لله الذي يتحمّر دون ادرك جلالة القلوب الخ *

No. 836.

foll. 376; lines 13; size $12 \times 7\frac{1}{2}$; 9 × 5.

Vol. IV.

Continuation of above; contains the fourth part of the work. It begins thus :—

الحمد لله الذي بتحميدة يستفتح الكتاب الخ *

All these four volumes are written in beautiful Naskh, within gold-ruled borders. Each volume bears a frontispiece. All the chapter headings are illuminated, in a great variety of colours.

SCRIBE : درویش محمد ابن باقی محمد.

From a seal on the title-page of the first volume dated A.H. 1048, which reads thus: بندۀ شاہ جهان عبد الرشید دیلمی—, we may conclude that the present MS. was at one time in possession of 'Abdarrashid ad Dailamî (d. A.H. 1081=A.D. 1670; see Tadkira-i Khush Nawisân, p. 95), a famous scribe in the Court of Shâh Jahân (A.H. 1037-1068=A.D. 1628-1658).

There is a seal at the beginning and the end of all four volumes, which reads thus: وقف هذا الكتاب لله عز وجل العبد الضعيف حاجی عبد الرزاق سنہ ۱۱۱۴, from which we learn that the MS. was bequeathed for the use of the public, in A.H. 1114, by one Hâjî 'Abdarrazzâq.

No. 837.

foll. 304; lines 31; size $12 \times 7\frac{1}{2}$; 9×5 .

The Same.

Another copy of the preceding work, in two volumes. The present volume comprises the first two parts of the work. The beginning of each part is the same as in Nos. 833-34 above.

Foll. 1-8. Index of the contents of the present volume, written by the scribe of the present copy.

The work begins on fol. 9^b.

Folls. 9^b-10 are fully illuminated.

At the top of fol. 9^b, a note which runs thus: از کتب خانه جناب نواب حاجی ولایت علی خان صاحب دام اقباله سی اُنی. ای. indicates that the present MS. is from the Library of Nawwâb Hâjî Wilâyat 'Alî Khân Sâhib, C.I.E., of Patna.

No. 838.

foll. 354; lines 31; size $12 \times 7\frac{1}{2}$; 9×5 .

Vol. II.

The present volume contains the last two parts of the work. The beginning of each part is the same as in Nos. 835-36 above.

Foll. 1-8. Index of the contents.

The work begins on fol. 9^b.

Both volumes are written in good Naskh. Not dated; apparently,

13th century A.H. There is beautiful frontispiece at the beginning of each volume.

No. 839.

foll. 479 ; lines 25 ; size 12×7 ; $8 \times 4\frac{1}{2}$.

The Same.

The second volume only of a beautiful copy of the preceding work, divided into two volumes. It contains the last two parts of the work. The beginning of each part is the same as in Nos. 835-36 above

Written in beautiful Naskh, within gold-ruled borders. Each part bears a frontispiece. There are illuminated headings, in different colours, at the beginning of each *Kitâb*. Dated A.H. 1100.

Scribe : محمد شاكر بن محمد شريف.

The name of the scribe is found on fol. 214^b, at the end of the 3rd part.

A note at the end tells us that the present copy was made during the reign of Aurangzib, and therefore presumably in India.

No. 840.

foll. 16 ; lines 25 ; size 9×7 ; 7×4 .

قطعة من احياء علوم الدين

QIT'AT MIN IHYÂ 'ULÛM AD DÎN.

كتاب اسرار الرزكوة،
the 6th *Kitâb* of the first part.

Beginning :—

الحمد لله الذي اسعد و اشقي النجف *

Written in good Naskh, within gold-ruled borders. Not dated ; apparently, 12th century A.H.

No. 841.

foll. 108; lines 25; size 13×8 ; $9 \times 6\frac{1}{2}$.

مختصر الا حياء
MUKHTASAR AL IHYÀ'.

A very rare abridgment of *Ihyà' u 'Ulûm ad Dîn* (Nos. 833–36 above), not mentioned in any catalogue. A note on the title-page, which runs thus: تأليف الشیخ الامام المقام مهی الدین ابی زکریا یھی بن موسیٰ, tells that the present abridgment is by Abû Zakariyah Yaḥyâ bin Muḥammad bin Mûsâ. Hâj. Khal., vol. i, p. 183, mentions an abridgment of *Ihyà' al 'Ulûm* by Abû Zakariyah; but gives no details as to beginning or contents, or date of the author's death. The author of *Tuhfâ*, fol. 77^b, also mentions an abridgment of *Ihyà'* among the works of the same Abû Zakariyah. Yâfi'i, in *Mir'ât al Janân*, fol. 324^b, merely mentions his name, but gives us the date of his death, viz., A.H. 558=A.D. 1162.

The full name of Abû Zakariyah Yaḥyâ runs thus: Abu'l Ḥasan Yaḥyâ bin Abi'l Khair bin Sâlim bin As'ad bin 'Abdallâh bin Muḥammad bin Mûsâ bin 'Imrân bin Rabî'ah bin 'Abs bin Zuhair bin Ḍâlib bin 'Abdallâh bin Akk bin 'Adnân ابو الحسن یھی بن ابی الخیر بن سالم بن اسعد بن عبد الله بن محمد بن موسیٰ بن عمران بن ربیعہ بن عیسیٰ بن زهیر بن غالب بن عک بن عبد الله بن عدنان. A prominent scholar and Shâfi'i jurist of Yaman, he was born in A.H. 489, and completed his studies in his native place in A.H. 529. He is the author of the following works: (i) *Az Zawâ'id*, a work on jurisprudence, dealing with points omitted by the author of *Muhaddâh*, the well-known work on Shâfi'i jurisprudence. (ii) *Al Bayân*, an independent work on jurisprudence. (iii) *Al Intisâr*, a work in refutation of the theological doctrine of the Mu'tazilî sect relating to the Qur'ân. (iv) *Garîb al Wasît*, a work on jurisprudence. (v) *Mukhtasar u Ihyâ u 'Ulûm ad Dîn*, the present work. For a full account of the author, see *Tuhfâ*; foll. 76–79.

The following scholars are well-known pupils of the author:—

- (i) Muḥammad bin Muflîh, a scholar of Yaman, who died at the end of the 6th century A.H.
- (ii) Aḥmad Al 'Arshânî (d. A.H. 607=A.D. 1210; see *Tuhfâ*, fol. 102^a).

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة و السلام على سيدنا محمد رسوله الى الخلق اجمعين و على آله و صحبه و تابعيهم باحسان

الى يوم الدين و بعد فانني لم ازل حريصاً منذ زمان تقدم في ان اختصر
كتاب الاحياء حسب الاستطاعة، والله الموفق للصواب بباب في فضيلة العلوم الخ *

Written in fair Naskh. Dated A.H. 1177.

Scribe : هادي بن علي.

No. 842.

foll. 154; lines 11; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

عين العلم وزين الحلم

'AIN AL 'ILM WA ZAIN AL ḤILM.

An abridgment of *Iḥyā' al 'Ulūm* (see Nos. 833-836 above). The author of India Office Catalogue, No. 680, rejects the statement made by Stewart in his Catalogue (No. 139), in which he describes the present work as an abridgment of *Iḥyā' u 'Ulūm ad Dīn*, and holds that it is a compendious independent work on asceticism and Sūfism. An examination of the contents of the work supports Stewart's statement, however; and 'Alī Qārī (*d. A.H. 1014=A.D. 1605*), in his commentary (No. 844 below), definitely states that the text is an abridgment of *Iḥyā' al 'Ulūm*, as appears from the following passage in the preface to his commentary (see No. 844 below):—

و هو في الحقيقة مختصر لاحياء العلوم لحجۃ الاسلام *

The authorship of the work is doubtful. According to some, **محمد بن عثمان بن عمر البلاخي** a scholar of the 8th century A.H., is the author, see *Hāj. Khal.*, vol. iv, p. 283. Again in *Hāj. Khal.*, vol. vi, p. 159, and Berlin, No. 3064, where the work is noticed under the title of *Manāhij al 'Arifin*, one 'Abdallāh bin 'Abdarrahmān al Modā'ini is said to be the author of the work; but 'Alī Qārī, in his commentary, on the authority of *Ibn Hajar* (*d. A.H. 852=A.D. 1449*; see Lib. Cat., vol. v, part i, p. 49) holds that it is the work of a certain Indian scholar.

Beginning:—

يا رب ناة باسمك ابتدى الخ *

For other copies of the work see India Office, No. 680; Berlin, No. 3064; Åsafiyah Library, Nos. 502, 555 and 877; Rampur Nos. 222-225.

The present work was lithographed in Peshawar, A.H. 1279; see Rampur, No. 221, where a copy of the said edition is noticed. For a Persian commentary on the present work, see Hand-list, No. 1362.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. At the end is found the seal of Faḍā'il Khān, a noble of 'Ālamgir's Court, dated A.H. 1104, from which we may conclude that the MS. was for some time in his possession, and was written in or before that year. This seal is followed by a note, which runs thus:—

عین العلم با سر لوح مجدد ر بطلای و زنگ جلد مستعمل بابت
پیشکش هدایت الله ولد عذایت الله خان هفتم ماه شعبان سنه ۱۱۴۳ *

The note tells us that the present MS. was presented, in A.H. 1144, to Hidāyatallāh, the son of 'Ināyatallāh, the author of Ahkām 'Ālamgiri, who died in A.H. 1139=A.D. 1726; see Beale, p. 179; Ma'āṣir 'Ālamgiri, 257^b.

Two 'Arddidahs of later date are found at the end.

No. 843.

foll. 113; lines 13; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 4$.

The Same.

Another copy of the preceding work.

Written in fair Naskh. Dated A.H. 1122. Marginal notes are found throughout the copy.

Scribe: رحمت الله الضيائي. He is also the scribe of the MS. No. 852 below.

The seal of one Muḥammad Ya'qūb, dated A.H. 1272, is found at the end.

26 foll., containing quotations from different works, have been added by some one at the end.

No. 844.

foll. 549 ; lines 19 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 4\frac{1}{2}$.

شرح عین العلم

SHARH U 'AIN AL 'ILM.

A very detailed commentary on the preceding work, explaining fully points referring to the Qur'ân, Ḥadîṣ and sayings of the Sūfis. The present commentary was the author's last work, and was composed in Rajab, A.H. 1014, a few months before his death.

علي بن سلطان سلطان مختاری المروی، By 'Alī bin Sultān Muḥammad al Qârî al Harawî, the most eminent Ḥanaffî author of the 11th century A.H., who died in A.H. 1014=A.D. 1605. See Lib. Cat., vol. v, part i, No. 237.

Autograph of 'Alī Qârî is found on the title-page of Al Wasîlah ; see Hand-list, No. 186, where 'Alī Qârî in the following note says that the said MS. was for some time in his possession :—

ملكه بالشراء الشرعي اوفى عباد الله الملك العظي علي بن سلطان

محمد المروي اطف بهما بلطفة التخيي *

Beginning :—

الحمد لله العلي العظيم ... اما بعد فيقول خادم كلام ربنا القديم
 ... على بن سلطان محمد القاري المروي ... وهو في الحقيقة مختصر
 لاحياء علوم الدين لحجۃ الاسلام وهو (المصنف) من فضلاء المهد
 وصلحائتهم على ما صرخ به الشیخ ابن حجر في مقدمته ... وقيل انه
 منسوب الى علماء بلخ *

For other copies of the work see Râmpûr, Nos. 182-83 ; Cairo, vol. ii, p. 92, where seven copies of the work are enumerated.

The present commentary was printed in Constantinople, A.H. 1292.

Written in good Naskh. Not dated ; apparently, 12th century

A.H.

No. 845.

foll. 256; lines 11; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3$.

جوهر القرآن

JAWĀHIR AL QUR'ĀN.

A work, marked by profound critical acumen, which deals mainly with the principles of Islam, Sūfism and asceticism, besides certain miscellaneous matters. The author, throughout the work, bases his exposition of philosophical principles on the verses of the Qur'ān, and explains the mystical secrets and allusions contained in those verses. The author holds that the present work is only useful for those godly and pious men, who are the masters of literary and mystical learning; and he solemnly warns scholars against revealing the secrets contained in the work to those not fitted to receive them; see fol. 97^a, where he says:—

و حرام على من يقع هذا الكتاب بيده ان يظهره الا علي من استجتمع
بهذه الصفات *

The work is divided into three Qisms, of which the first two Qisms enumerate the various branches of Islamic learning, with reference to the verses of the Qur'ān from which each is derived. In the third Qism, the author expounds 40 principles, which he considers contain the very essence of the Qur'ān, and which he designates by a separate title, viz., Al Arba'ūn fi uṣūl Ad Dīn (40 principles of Islam). This third Qism he authorises scholars to treat as an independent work on the subject; see fol. 127^a, where he says:—

اسم هذا القسم كتاب اربعين في اصول الدين فمن شاء ان يكتبه
مفردا فليكتب فإنه مشتمل على زبدة القرآن *

On the strength of this authority, numerous separate copies of this third Qism have been made, with the addition of a short preface. For a separate copy of the same see No. 846 below, where its contents are fully described.

Author: Abū Ḥāmid Muḥammad bin Aḥmad al Gazzālī (*d. A.H. 505=A.D. 1111*); see No. 833 above.

Beginning:—

اما بعد حمد الله الذي هو فاتحة كل كتاب و الصلة على رسوله
التي هي خاتمه كل خطاب النبِي *

At several points, readers are requested by the author to refer to another composition of his, *Iḥyā' al-'Ulūm* (Nos. 833–36), for more detailed information on the points concerned.

An index of the work is contained in foll. 1–4.

For other copies see Leid, No. 1986–87; Br. Mus., No. 143; A.S., No. 388; Cairo, vol. viii, p. 198; *Āṣafiyah*, Nos. 14/2, 21/3.

Written in ordinary *Naskh*. Not dated; apparently, 11th century A.H.

No. 846.

foll. 102; lines 18; size 9×5 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

الاربعون في اصول الدين

AL ARBA'UN FI USŪL AD DİN.

A copy of the third Qism of the preceding work, treated as an independent composition and transcribed by Shaikh Muḥammad Chishtī, a Sūfi of the 11th century A.H., who added a short preface, which runs thus:—

الحمد لله رب العالمين حمدا يوازي ذممه و يكافي مزیدة و الصلوة على سوله محمد و آله و اصحابه اجمعين *

The present work (the third Qism of the preceding) is again divided into the following four Qisms, each Qism containing a section devoted to each of the ten principles dealt with and a *Khātimah*:—

(iii) ; القسم الثاني في الاعمال الظاهرة (ii) ; القسم الأول في المعرف (i)
القسم الرابع في (iv) ; القسم الثالث في اصول تركية النفس عن الاخلاق المذمومة
اصول الاخلاق المحمودة.

The ten principles dealt with in the first Qism (followed by a *Khātimah*) are as under:—

(iii) ; الثاني في تقدیس الذات (ii) ; الاول في ذات الله تبارک و تعالی (i)
السادس (vi) ; الخامس في الارادة (v) ; الرابع في العلم (iv) ; الثالث في القدرة
(ix) ; الثامن في الافعال (viii) ; السابع في الكلام (vii) ; في السمع والبصر
العاشر في النبوة (x) ; التاسع في يوم آخر.

خاتمة في التنبيه على الكتب التي منها تطلب حفائق هذه الامور : *Khātimah*.

The ten principles and *Khātimah* of the second Qism are as follows:—

(iv) ; الثالث في الصوم (iii) ; الثاني في الزكوة (ii) ; الاول في الصلوة (i) ; السابع (vii) ; السادس في الاذكار (vi) ; الخامس في قرأت القرآن (v) ; الرابع في الحج ; الثامن في القيام لحقوق المسلمين وحسن الصحبة معهم (viii) في طلب العلال العاشر في اتباع السنة (x) ; التاسع في الامر بالمعروف (ix).

خاتمة تتعطف على الجمع في ترتيب الاوراد : *Khâtimah*.

The ten principles of the third Qism, and the *Khâtimah* to the same, are as follows :— 79

; الثالث في الغصب (iii) ; الثاني في شرة الكلام (ii) ; الاول في شرة الطعام (i) ; السادس في (vi) ; الخامس في البخل و حب المال (v) ; الرابع في الحسد (iv) ; الثامن في الكبیر (viii) ; السابع في حب الدنيا (vii) الرعنونه و حب الجاه العاشر في الرياء (x) ; التاسع في العجب (ix).

خاتمة تتعطف على الجملة في جامع الاخلاق و مواقع الفرود منها : *Khâtimah*.

The following are the ten principles of the fourth Qism, and the *Khâtimah* to the same :—

; الثالث في الرهد (iii) ; الثاني في الخوف و الرجاء (ii) ; الاول في التوبه (i) ; السادس في الذلة و الاخلاص (vi) ، الخامس في الشكر (v) ; الرابع في الصبر (iv) التاسع في (ix) ; الثامن في المحبة (viii) ; السابع في التوكل (vii) و الصدق العاشر في ذكر الموت و حقيقته و اصناف العقوبات الروحانية (x) ; الرضاء بالقضاء.

خاتمة تتعطف على الجميع في التفكير و المحاسبة : *Khâtimah*.

For other copies of the work see *Âsafiyah Library*, No. 392 ; Râmpûr, Nos. 21-33.

Written in *Nasta'liq*. Dated A.H. 1099.

No. 847.

foll. 158 ; lines 17 ; size $10\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3$.

منهاج العبادين MINHÂJ AL 'ÂBIDÎN.

A work intended to serve as a guide to the principles and duties of the devoted life. In his preface, the author tells us that while the points dealt with in the present work have been discussed by him in his other compositions, the manner of representation and method of exposition adopted is new. According to the statement contained in the *Isnâd*, the present work was the last composition of the author. The work is divided into seven 'Aqbah, which are fully described in Berlin, No. 3265.

Author: Abū Ḥāmid Muḥammad bin Muḥammad al-Ġazzālī
ابو حامد محمد بن محمد الغزالى. See No. 833 above.

The Isnâd runs thus:—

انما يتقبل الله من المتقين حدثني الشيخ الفقيه الصالح الزاهد عبد الملك بن عبد الله رضي الله عنه قال املأني الشيخ الزاهد الموفق حجة الاسلام زين الدين شرف الانمة ابو حامد محمد بن محمد الغزالى رفع الله درجة هذا الكتاب و هو آخر كتاب صنفه النج *

The preface to the work begins thus:—

الحمد لله الملك الحكيم الججاد الكريم العزيز ... فصنفنا في قطع هذا الطريق و سلوكها كاتبا كالحياء علوم الدين و اقتضت الحال عند ذوى الالباب فا بتهلت الى من بيده الخلق و الامر ان يوفقنى لتصنيف كتاب يقع عليه الجماع و يحصل بقرأنه الارتفاع فاجابنى الذى يجيب المضطر اذا دعا و اطلعنى بفضلة على اسرار ذلك و الهمدى فيه ترتيبا لم اذكرة في مصنفات التى تقدمت في اسرار معاملات الدين النج *

The Isnâd quoted above tells us that the contents of the present work were dictated by Ġazzâlî to one of his pupils, ‘Abdalmalik bin ‘Abdallâh, a scholar of the 6th century A.H.; and our copy, which is dated A.H. 966, is accordingly a later transcription of one containing the above Isnâd.

For other copies of the work see Berlin, Nos. 3265–66; Paris, No. 1248; Leid, No. 2147; Br. Mus., No. 165; Br. Mus. Suppl., No. 229; Cairo, vol. ii, p. 138, vol. vii, p. 116; Åṣafiyah, Nos. 27, 16/2, 644. For a printed copy of the same, dated A.H. 1305 see also Åṣafiyah, No. 221.

Written in bold Naskh. Dated A.H. 966.

Scribe: ابن قاضي علاء الدين.

No. 848.

foll. 16; lines 19; size $9\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

مقاصد منهاج العابدين

MAQÂSID U MINHÂJ AL 'ÂBIDÎN.

The present is an abridgment of the preceding work, by 'Abdal-wahhab ash Sha'râni (d. A.H. 973=A.D. 1665; see Lib. Cat., vol. x, No. 567). The work itself contains no clue to the title or authorship of the present abridgment; but these we have succeeded in tracing in a commentary on an abridgment of *Minhâj al 'Âbidîn*, by Muṣṭafa Bakrî, a scholar of the 12th century A.H. (see No. 950 below), noticed in Berlin, No. 3268, the text of which corresponds to the abridgment contained in the present MS. The commentator referred to above indicates the title and authorship of the present abridgment in a passage, which runs as follows:—

اما بعد فان الكتاب الموسوم بمقاصد منهاج العابدين الجامع لشوارد

رقائق الدين اختصره العارف الرباني سيدى عبد الوهاب الشعراوى

النحو *

Some one has erroneously noted in the margin of fol. 1^b that the present is an independent work on Sûfism, with the title *Risâlat u 'Ilm ad Dîn* thus: *رسالة علم الدين لأهل العلم و المرید*:

Beginning:—

الحمد لله الذي وفق من شاء من عبادة سلوك ... منهاج العابدين

... اما بعد فان منهاج العابدين من الكتب التي وقع عليها .. الاجماع

و عم به الارتفاع فسألني بعض اخوانى ممن ذاكرتهم ان اجمع ... مقاصدة

و اذكر حقائقه و شوارده النحو *

With the exception of that copy of the text contained in the commentary referred to above, no other copy of the work is known to us.

Written in fair Naskh. Dated A.H. 1123.

No. 849.

foll. 20 ; lines 20 ; size 8×5 ; $7 \times 4\frac{1}{2}$.

رسالة التسويه

RISĀLAT AT TASWIYAH.

A treatise expounding, both from the theological and mystical standpoints, the following verses in Sûrat u Șâd (38, verses 71-2), of the Qur'ân :—

اذ قال ربكم للملائكة اني خالق بشرًا من طين ③ فاذًا سوته و نفخت فيه من روحى فقعوا له ساجدين ④

When thy Lord said to the angels, “ I am about to make man of clay, and when I have formed him, and breathed my Spirit into him, then worshipping fall down before him.”

Author : Abû Ḥâmid Muḥammad bin Muḥammad al-Ġazzâlî (ابو حامد محمد بن محمد غزالی) (d. A.H. 505=A.D. 1111; see No. 833 above).

The scribe, whose name is not given, tells us in the following note at the end that the present work is Al Kitâb Al Mađnûn bihi ‘An Ġair i Ahlihî, one of the two works ascribed to Ġazzâlî (see No. 833 above) :—

تم الكتاب المضمنون به عن غير اهله *

The beginning and contents of the copy of that work, noticed in Berlin, No. 1721, do not correspond with those of the present MS. ; while, on the other hand, a work by Ġazzâlî, entitled Ar Risâlat at Taswiyah, which is noticed in Berlin, No. 1722, agrees fully with the beginning and contents of the present MS. We may, therefore, safely reject the statement made by the scribe.

Beginning :—

قال الامام ابو حامد محمد بن محمد الغزالى لمسأل عن قوله تعالى فاذًا سوته و نفخت فيه من روحى الآية ... ما التسويه و ما النفح فقال رضي الله عنه التسويه فعل في المدخل القابل للروح و هو الطين في حق آدم عليه السلام الخ *

Written in fair Naskh. Not dated ; apparently 13th century A.H.

No. 850.

foll. 118; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح بداية الهدایة

SHARHU BIDÂYAT AL HIDÂYAH.

A unique copy of a concise commentary on Bidâyat al Hidâyah, a treatise on Sufism by Gazzâlî (see No. 833), serving as a guide to the devout life. For copies of the text see Library Hand-list, No. 2580/2; Berlin, No. 3263; Cairo, vol. ii, p. 70. The commentator's name appears nowhere in the MS.; nor is the commentary mentioned in any catalogue. Further, there is a misleading statement in the preface to the work, quoted below, to the effect that the need was felt for a concise commentary to supplement the long and detailed commentary on the same treatise composed by the famous scholar, 'Abdal Qâdir bin Aḥmad al Fâkihî (d. A.H. 982=A.D. 1574), which at once suggests that the present commentary is by some scholar other than the said 'Abdal Qâdir. Now this preface is contained in foll. 1-4, which are a later addition, as the handwriting clearly shows; and that our copy was originally defective at the beginning is stated in a Persian note at the end of the MS., which runs thus:—

شرح بداية الهدایة امام غزالی قدری از اول ناقص بود مکمل کرد

* شد

The statement contained in the preface, which is, as stated, a later addition, is obviously incorrect; and that 'Abdal Qâdir was, indeed, the author of the present commentary is clearly evident from the following facts, which were discovered after a careful and exhaustive study of the MS., as well as researches in books of reference:—

(i) The commentator, on fol. 82^a, refers to a commentary of his own on Ḥizb of Abu'l Hasan Bakrî, one of his Shaikhs, thus:—

نعم سمعت من شيخنا أبي الحسن البكري كما شرحت

... من المتنبة العالية لشيخنا في آخر شرح حزبه *

Now a commentary on Ḥizb is mentioned in Berlin, No. 10110, as the work of the above-mentioned 'Abdal Qâdir bin Aḥmad.

(ii) The commentator, on fol. 100^a, refers to a work entitled *Kitâb al Akhlâq*, also known as *Al Manâhij*; speaking of it as a composition of his own, thus:—

ذكرت منها في كتابي الأخلاق *

This is also mentioned as a work of 'Abdal Qâdir in Berlin, No. 5401.

(iii) The author of *An Nûr as Sâfir*, on fol. 395^a, mentions two commentaries on *Bidâyah*; one detailed and the other concise, by 'Abbal-Qâdir bin Aḥmad al Fâkihî, thus :—

وَلَهُ تَصَانِيفٌ مِنْهَا شَرْحٌ عَلَى الْبَدَايَةِ لِلْغَزَالِيِّ احْدَهُمَا أَكْبَرُ مِنَ الْأَخْرَ.

(iv) The present commentator refers on foll. 63 and 64 to another commentary of his on *Bidâyah*, which he speaks of as *Ash Sharh*; and, on fol. 72^a, he distinctly says that the subject has been fully explained by him in *Ash Sharh*, thus : (I explained it in *Ash Sharh*).

Beginning :—

الحمد لله الذي منه بداية الهدایة و اليه انتهاءها والصلوة والسلام على من ظهرت على يده انوارها ... اما بعد فان الرسالة الوجيزة المسماة ببداية الهدایة للأمام البهائم ابي حامد الغزالی ... لما كانت مشهورة بين الانام وتصدي لشرح بعض الاعلام كالامام العلام وحيد عصره وفريد دهره عبد القادر بن احمد الفاکھی الشافعی المجاور لبيت الله لكن لم يكن لهذا الشرح الجليل خالياً من البسط و التفصیل فاردت ان احرر شرحها

* صغيراً النج

Commentator : 'Abdal Qâdir bin Aḥmad al Fâkihî احمد الفاکھی, a famous scholar and author of repute. He was born in A.H. 920 and died in A.H. 982=A.D. 1574; see *An Nûr as Sâfir*, fol. 359. He is described by the author of *An Nûr as Sâfir* as a writer as voluminous as *Suyûṭî* (*d.* A.H. 911=A.D. 1505), who was the author of 600 works. Unfortunately, the works of our present author are not enumerated by his biographers; but we have succeeded in tracing the following eight works of his :—

(i) The present work. (ii) *Kitâb al Akhlâq*, also known as *Al Manâhij as Sanîyah*; see Berlin, No. 5401. (iii) *Sharh al Hîzb*; see Berlin, No. 10110. (iv) *Ash Sharh al Akbar*, mentioned in *An Nûr as Sâfir*. (v) *Fâṣl al Khitâb fi Faḍâ'il 'Amâ'im*, mentioned on fol. 65 of the present MS. (vi) *Tâj ar Riyâsah*, mentioned on fol. 118. (vii) *Tuhfat al Litâfah*, mentioned on fol. 13^b of MS. No. 936 below. (viii) *Husn al Tawâssul*; for a copy of which, see No. 936 below.

Written in fair *Naskh*. Not dated; apparently, 11th century A.H.

The following note at the end tells us that one Nizâmaddîn compared the present MS. with some other copy of the work:—

بلغ مقابله على حسب الطاقة قاضي منعم نظام الدين *

No. 851.

fol. 249; lines 22; size $10\frac{1}{2} \times 7$; 8×4 .

الغنية لطالبي طريق الحق

L GUNYAH LI TÂLIBÎ TARÎQ
AL HAQQ.

The work is given the above title by the author himself, in the preface quoted below; and is noticed under the same title in Brock., vol. i, p. 435. Hâj. Khal., vol. iv, p. 338, designates the work by the title Günâya only. In India, the work is generally known as Günyat at Tâlibîn; see India Office, Nos. 617-8: Rampûr, Nos. 230-33; Stewart Cat., No. 149. In the following note on the title-page of our copy, which was transcribed in India, the work is spoken of by the last mentioned title, as follows:—

كتاب غنية الطالبين من مصنفات سلطان العارفين غوث التقلين امام

الحرمين شيخ الفريقيين عبد القادر الجيلاني *

The present work, which treats of religious duties and certain theological matters, deals at great length with the spiritual significance of the twelve months and the seven days of the week and of the prayers appropriate to those days and seasons. It concludes with an exposition of the disciplinary practices of ascetics: ادب المؤيدین. The work is chiefly based on the Qur'ân, Hâdiş and sayings of the Sûfîs. It was composed at the persistent request of the author's friends.

Author: Muhiaddîn 'Abdal Qâdir bin Abî Shâlih Mûsâ bin Jankidûst al Jili al Hanbalî صالح موسى بن جنكي بن ابی القادر بن حنبل famous scholar, and founder of the Qâdiriyah order, the most popular order of Sûfîsm, known throughout the Islamic world. The genealogical table of our author both on his father's and his mother's side ends with 'Ali, the fourth Caliph. Cf. the beginning of MS. No. 854 below, where his genealogical table on the paternal side is quoted. His genealogical table on the maternal side is added by someone in a note on the title-page of the same MS.

He was born in A.H. 470, or according to some in A.H. 471. The former is the date generally accepted by his biographers. The author of *Fawât al Wafayât*, vol. ii, p. 1, wrongly states the year of his birth as A.H. 491. He came to Bağdâd, at 18 years of age, in A.H. 488; and there he completed his studies under distinguished scholars and Şûfîs. He received spiritual training under several Shaikhs; but خرقه (the garment of Şûfîsm) he received from Abû Sa'îd Maķbzûmî, the most famous Şûfî of his age. For some years following A.H. 526 he was engaged in preaching and delivering lectures on Islam. His biographers tell us that his success in converting a large number of non-Muslims to Muhammadanism made him known throughout the Islamic world as an eloquent preacher. A great many Muhammadans confessed their sins and sought repentance, placing their hands on his. Ibn Jawzî, a contemporary Hanbalî scholar (see Lib. Cat., vol. x, No. 512), severely criticised our author in his work entitled Damm u 'Abdal Qâdir (see vol. v, Part ii, No. 203, where the compositions of Ibn Jawzî are enumerated); but it is generally recognised that this and other works of Ibn Jawzî against the Şûfîs were inspired by bitter prejudice against the latter. 'Abdal Qâdir, the founder of the Qâdirîyah order, died at the age of 91 years in A.H. 561=A.D. 1165. See, for his life and works Ibn Rajab, foll. 192-99; *Mirât al Janân*, foll. 332-36; *Nafahât*, p. 586; *Mujmal Faṣîhi*, fol. 169; Brock., vol. i, p. 435. Many Şûfîs and scholars have composed independent biographies of our author. Among these, our Library possesses copies of the following works: (i) *Bahjat al Asrâr*; see Hand-list, No. 2442. (ii) *Qalâ'id al Jawâhir*; see Hand-list, No. 2445. (iii) *Gibṭat an Nâzir*; see Hand-list, No. 2444. The last-mentioned work was edited from the Library copy by Sir E. Denison Ross, and published in Calcutta in A.D. 1903.

Beginning:—

عونک و لطفک صلی اللہ علی سیدنا محمد و آلہ وصحبہ و سلم
الحمد لله الذي ينحمد به يستفتح كل كتاب، وبذكرة يصدر كل خطاب ...
اما بعد فقد الحَّ على بعض اصحابي احبته الى ذلك فسارعت
مشمراً مبتغياً محتسباً للثواب الى جمع هذا الكتاب بتوفيق رب الارباب وقد
سميت غنية لطالبي طريق الحق الحَّمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ *

For other copies of the work see Berlin, No. 2836; India Office, Nos. 617-8; Rampûr, Nos. 230-33; Âṣafiyah, No. 1176; Stewart Cat., No. 149.

Written in fair Naskh. Dated A.H. 1016.

Scribe: ابو تراب شیخ اسحاق لاهوری, an Indian Sūfi of Lahore.

The following Persian verse on the title-page, which gives the age of the author, the date of his birth, and the date of his death, adds a year to the correct dates, it will be observed:—

سینیش کامل و عاشق تولد
۹۱ ۳۷۱

This verse is followed by a note, which tells us that the MS. was in A.H. 1125 in possession of one Muḥammad Ṣâliḥ of Lahore; and this is followed by another note, written by one Saifaddin Husain of Lahore, who says that he obtained possession of the MS. through Muḥammad Nâṣiraddîn Ṣhâh in A.H. 1135.

Quotations from various Arabic works are found on the title-page, as also on foll. 248^b-49 at the end.

No. 852.

foll. 128; lines 13; size $7\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2$.

فتح الغیب

FUTŪH AL ǦAIB.

A well-known work on Sūfism and asceticism, narrated by the author's son, which has been repeatedly printed in Cairo as well as in India. A number of scholars have composed commentaries on the work both in the Arabic and Persian languages.

Author: Muhiyuddin 'Abdal Qâdir Al Jili. محيي الدين عبد القادر الجيلاني
See No. 851 above.

The work begins with the Isnâd thus:—

قال والدي الامام الاوحد ... امام الانمة محيي الدين سيد الطوائف
ابو محمد عبد القادر بن ابي صالح بن عبد الله الجيلاني الحمد لله
رب العالمين اولا وآخرالانج *

The MS. is annotated throughout, in different hands; and on foll. 99-128 are quotations from various works on different points. For other copies of the work see Berlin, Nos. 2837-9; Leid, No. 2154; India Office, No. 616; Râmpûr, Nos. 243-44; Âsâfiyah, No. 62/2; Cairo, vol. vii, p. 181.

Written in fair Naskh. Dated A.H. 1124.

Scribe: رحمة الله الضيائی.

No. 853.

foll. 261; lines 10; size $7\frac{1}{2} \times 4$; 5×3 .

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Dated A.H. 1275. Each line of Arabic is followed by a Persian translation in red ink.

Scribe: عبد الرحمن خان محمدی.

No. 854.

foll. 428; lines 12; size 12×7 ; $9 \times 4\frac{1}{2}$.

ملفوظ القادرية

MALFUZ AL QÂDIRIYAH.

The above is the title given to the present work in a note at the end of our copy, which runs thus:—

قد وقع الفراع من ترقيم الملفوظ لحضررة محبوب السبحاني غوث
 الصمداني شيخ عبد القادر الجيلاني *

This agrees with the title as given in India Office, No. 619. In Berlin, No. 3402, on the other hand, the work is noticed under the title: *الفتح الرباني و الفيض السبحاني*: Al Fath ar Rabbâni Wa Al Faid as Subhâni; and a different title again is found in Hâj Khal., vol. ii, p. 605, where the work is referred to as *جلاء الخواطر* Jalâ' al Khawâtir. The present work is a collection of the sermons of Shaikh 'Abdal Qâdir (see No. 851 above) delivered in various Madrasahs and Rubât (i.e. dwelling-houses of Sûfîs) in Bağdâd from Shawwâl, A.H. 545, to Rajab, A.H. 546. These sermons contain religious, mystical and moral instruction.

Beginning:—

كتب سيد الاولىاء ... عبد القادر رضي الله عنه ... بن ابي صالح موسى
 جنكى دوست بن عبد الله الجيلاني بن يحيى الزاهد بن محمد بن داود
 بن موسى الثاني بن عبد الله الثاني بن موسى الجرون بن عبد الله
 المخصوص بن الحسن المثنوى بن حسن بن علي بن ابي طالب قال الشيخ

ابو محمد محيي الدين عبد القادر رضى الله عنه و ارضاه ... يوم الاحد بالموياط
 ثالث شوال سنة خمس و اربعين و خمسماة الاعتراف على الحق عز و جل
 عند نزول القدر موت الدين الخ *

For other copies of the work see Bûhâr, Lib. Cat., vol. ii, No. 119; Âṣafiyah, No. 1243; India Office, *loc. cit.*: Berlin, *loc. cit.*; where the contents of the work are fully described. The work was printed in Cairo, A.H. 1280, under the title of Al Fath ar Rabbân, the title given in Berlin, *loc. cit.*

Written in fair bold Naskh. Not dated; apparently, 13th century A.H.

Besides the genealogical table of the author on his father's side, given in the beginning quoted above, the following note has been written by some one on the title-page, giving his genealogical table on the mother's side, which like the former ends with 'Ali, the 4th Caliph:—

نسبت نسب والدة شريفه حضرت غوث الاعظم قدس الله سره اينفست
 حضرت فاطمة ام الحسن - بنت سيد ابو عبد الله الصومعي ابن سيد
جمال الدين ابن سيد محمد ابن سيد محمود ابن سيد طاهر ابن
ابو عطاء سيد عبد الله ابن سيد كمال الدين عيسى ابن سيد علاء الدين
ابن سيد محمد ابن سيد علي ابن امام حضرت امام جعفر صادق ابن
حضرت امام محمد باقر ابن حضرت امام زين العابدين ابن حضرت امام
حسين ابن حضرت علي مرتضى *

No. 855.

fol. 92; lines 10; size 8×5; 6×4.

آداب المریدین 'ÂDÂB AL MURÎDÎN.

An old copy of 'Âdâb al Murîdîn, a work which deals chiefly with the disciplinary measures of asceticism to be followed by novices, and also with certain other points. The contents of the work are fully described in Berlin, No. 3084.

Author: Abû An Najîb 'Abdal Qâhir bin 'Abdallâh bin Muham-

ابوالنجیب عبد القاهر بن عبد الله بن مُحَمَّد بن عمُویہ السُّهْرورِدی mad bin 'Ammawaih as Suhrawardî a famous Shâfi'i scholar and a Sūfi of great repute, known to us as the founder of the Suhrawardiyyah order of Sūfism. Our author traced his descent from Abû Bakr, the first Caliph. His early education was given to him by his uncle, Abû Hafs, who was also the first Sūfi, to inspire him with a love of mystical learning. He came with his uncle to Bağdâd, where both of them permanently settled. Abû an Najîb took admission in that famous institution, the Nizâmîyah College of Bağdâd. He completed his studies in the literary branches of learning in that College. Afterwards he devoted special attention to mysticism, and received his spiritual training from Aḥmad al Gazzâlî (d. A.H. 520=A.D. 1126; see No. 959/5 below) and Shaikh Hammâd ad Dabbâs (d. A.H. 525=A.D. 1130; see Mir'ât al Janâن, fol. 305^a). On the death of the latter, he attended the sittings of Shaikh 'Abdal Qâdir al Jilî (see No. 851 above). Abû an Najîb received the garment and licence of Sūfism from all the above-mentioned Shaikhs; but he is specially reckoned as the disciple and successor of Aḥmad Gazzâlî. Our author lived in a Rubât built by him on the west bank of the Tigris at Bağdâd; where after completing his mystical training, he began to hold sittings both for imparting spiritual training and for teaching. This house of his became so popular with students and novices that it developed into a Monastery; and Abû an Najîb added to it a Madrasah. In addition to the sittings mentioned above, he invariably presided over the assemblies of the Sūfis. In a short time, the fame of his sermons and of the literary and spiritual instruction which he imparted to scholars and Sūfis alike spread throughout the Islamic world; and he was visited in Bağdâd by Caliphs, kings and nobles. On the 15th Muḥarram, A.H. 545, he was appointed Principal of the Nizâmîyah College, where he worked with remarkable success till Rabi' 11, A.H. 547, when he resigned, as a protest against the action taken by the authorities in escheating the property of one Shaikh Ya'qûb al Kâtib, a boarder of the College who had died. This action resulted in a strike among the boarders, for a detailed account of which see al Kâmil by Ibn Asîr, vol. xi, p. 69. After resigning his post Abû an Najîb returned to his Monastery and Madrasah, where he continued to hold sittings till A.H. 556. In A.H. 557 he left Bağdâd, intending to visit Jerusalem. When he reached Damascus, however, he was persuaded by the authorities to stay there and deliver a series of lectures on Islam, which were attended by chiefs, nobles and scholars. From Damascus he returned to Bağdâd, and passed the rest of his life in his own Monastery, where he died in A.H. 563=A.D. 1167. The

special mystical teaching of Abū an Najīb, which was adopted by the Suhrawardiyah order, spread in Islamic countries mainly through the agency of two distinguished disciples, viz. Najmaddīn al Kubrā (d. A.H. 618=A.D. 1221) and Shihābaddīn as Suhrawardī (see No. 860 below). The author of *Mir'āt al Asrār*, fol. 21^b, notes the fact that the number of novices belonging to this order of Sūfism exceeds that of any other order, thus :—

چندین مشائخ که در سلک او منسلک گشتهند در خانواده دیگر
کم باشند *

The same fact is noted in *Latāif Ashrafi*, p. 353, as follows : مشائخ که نسبت بخانواده سهورودیست بدوه مان دیگر کم بوده باشند * The biographers of the founder of the Suhrawardiyah order tell us that he left a number of works ; but only two are known to us, viz., the present work and *Sharḥu Asmā' al Husnā*, the only known copy of which is noticed in Wien, No. 1660/11.

For our author's life see *Mir'āt-al Janān*, fol. 338 ; *Subkī*, vol. v, fol. 270 ; *Isnawī*, fol. 253 ; *Ibn Mulaqqin*, fol. 90 ; *Bahjat al Asrār*, fol. 216 ; *Qalāid al Jawahir*, fol. 92^b ; *Nafahāt*, p. 487 ; *Mujmal Fasihi*, fol. 169^b ; *Mir'āt al Asrār*, fol. 241^b ; *Tāj at Tabaqāt*, vol. vi, Part ii, fol. 730 ; De Slane's translation of *Ibn Khallikān*, vol. ii, p. 150 ; Brock., vol. i, p. 436, where two dates, viz., A.H. 562 and 563 are given as the date of his death. All the other works referred to above give the date A.H. 563.

Beginning :—

الحمد لله رب العالمين و صلى الله على سيدنا محمد خاتم النبيين
.....اعلم ارشدنا الله و اياك ان كل طالب لشيء لا بد له ان يعلم ماهيته *

For other copies of the work see Berlin, Nos. 3084-85 ; Paris, No. 1337 ; Alger, No. 908 : As. No. 1663 ; *Âṣafiyah*, No. 148.

Two commentaries on the present work are known to us, one in Persian, by *Makhdūm Sharfaddīn Bihārī* (d. A.H. 781=A.D. 1379) ; and the other in Arabic, by 'Alī Qārī (d. A.H. 1014=A.D. 1605 ; see Lib. Cat., vol. v, part i, No. 237), for a copy of which see Berlin, No. 3086.

Written in fair *Naskh*. Dated A.H. 838.

No. 856.

foll. 37; lines 19; size 9×5 ; 7×4 .

The Same.

Another copy of the same, defective for the want of one fol. at the beginning. Written in good Naskh. Dated, Patan, A.H. 1037.

Scribe: كمال الدين بن شريف.

No. 857.

foll. 119; lines 17; size $7\frac{1}{2} \times 8$; $5\frac{1}{2} \times 6$.

كتاب التوابين

KITĀB AT TAWWĀBĪN.

A work from the mystical standpoint, in exposition of Tawbah or sincere repentance from sin, which in Sūfism is specially confessed in the presence of the penitent's Shaikh. The author, in order to emphasize the importance of the same, enumerates the persons, who are specially known as penitents or توابين, from ancient times up to his own day. The work is based on the Qur'ān, Ḥadīṣ, sayings of the Sūfis, and anecdotes of pious men transmitted from one of the author's Shaikhs. The work is divided into the following six parts, each of which begins with the author's Isnād, commencing from one of his Shaikhs:—

(i) foll. 1–3. Part i. This part is defective, the present copy containing only three odd folios. In a complete copy of the work this part contains an account of the Tawbah of angels, prophets and pre-Islamic kings. The first two foll. in our copy deal with the Tawbah of the prophets, Da'uḍ, Mūsā and Yūnus. The third fol. deals with the Tawbah of King Saul (طالوط), the first among the penitents belonging to the group of pre-Islamic kings.

(ii) foll. 2–23. Part ii. Contains accounts of the Tawbah of penitents, followers of prophets prior to Muḥammad, described under the two following heads: (i) ذكر التوابين من الأئمَّة (ii) ذكر التوابين من أئمَّة أئمَّة الأئمَّة.

(iii) foll. 24–27. Part iii. Contains accounts of the Tawbah of penitent, companions of the prophet described under the following head:—

* اخبار التائبين من اصحاب رسول الله صلى الله عليه وسلم

(iv) foll. 48-80. Part iv. Contains accounts of the Tawbah of penitents from among Muhammadan kings, under the following head :—

ذكر التوابين من ملوك هذه الامة *

(v) foll. 81-107. Part v. Contains accounts of the Tawbah of penitents from among the Imâms, Sûfîs, and Traditionists under the two following heads : (i) ذكر سبب توبة جماعة من الانئمة رضي الله تعالى عنهم (ii) اخبار جماعة من التوابين.

(vi) foll. 108-119. Part vi. This part is also defective at the beginning. Foll. 108-117, a continuation of the preceding part. Foll. 118-119 contain accounts of the Tawbah of penitents from among certain non-Muslims, who afterwards became Muhammadans, under the following head :—

ذكر خبر (توبة) جماعة من اسلم انبأ تنا شهادة بنت احمد
بن الفرج الابري الخ *

Author : Muwaffiqaddin Abû Muhammâd 'Abdallâh bin Aḥmad bin Muhammâd Qudamah al Maqdisî, a famous Hanbalî scholar and author, known chiefly for his masterly merits in philology, jurisprudence, theology and theosophy, on which subjects he composed a number of works. In all, 13 works of our author are enumerated in Brock., vol. i, p. 398. He was born in Jammâ'il (in Palestine), A.H. 541. In A.H. 551 his father left Jamâ'il for Damascus, where he permanently settled. Our author studied in Damascus under his father and some others. In A.H. 561 he visited Baġdâd, where he studied under Shaikh 'Abdal Qâdir al Jili (see No. 851 above), Ibn Jawzî (see Lib. Cat., vol. x, No. 512), and others. After completing his studies in Baġdâd, he visited Mecca, Medina, Mauṣil and other places, and attended the lectures of the Shaikhs there. More than sixty Shaikhs of the author are referred to by him in the present work. In A.H. 575 he returned to Damascus, where he composed a big commentary in ten volumes on Kharqi, a work on jurisprudence. See for a copy of the same Cairo, vol. iii, p. 298. Some years after, he returned to Baġdâd, where, according to his biographers, he spent, in all, about forty years of his life. In A.H. 607, he went back to Damascus, where he was appointed Imâm of the Jâmi' Muẓaffarî in place of his brother, Abû 'Umar. He continued in that responsible post till his death in A.H. 620=A.D. 1223. Our author is known to have been a supporter of the mystical theories of Sûfi 'Abdallâh al Anṣârî (see No. 831 above); and when his teacher, Ibn Jawzî, criticised 'Abdallâh al Anṣârî for having taught

that God has similar bodily attributes to man (اصحاح التشبيه) he replied to his criticisms. Abû Shâma (see Lib. Cat., vol. v, Part ii, No. 380), a pupil of the author, mentions as a remarkable instance of his complete absorption, when engaged in prayer, that once when King ‘Azîz (A.H. 589–595=A.D. 1193–1198) came to see him, he never noticed the monarch until he had finished the prayers in which he was engaged. In support of his mystical powers, his biographers mention several miracles performed by him, such as crossing rivers walking on his feet, and others. Dahabi (see Lib. Cat., vol. v, Part ii, No. 4627), a pupil of the author, wrote an independent biography of him. See for his life Mir’ât al Janân, fol. 387^b; Ibn Rajab, vol. ii, foll. 81–86; Dastûr al I’lam, fol. 113.

The MS., the first part of which, as already mentioned, is defective, begins abruptly thus:—

اسرافيل و من في سبع سموات و حملة العرش و الكرسي
يقولون يا خاطي ابن الخطاطي ما الذي رقالك الى هبنا و كيف اجترأت
عليه و موسى عليه السلام يبكى الخ *

The second part begins with the Isnâd, thus:—

اخبرنا الشيخ القاضي الامام تاج الدين ابو محمد عبد المخالق بن
الشيخ عبد السلام بن سعيد بن علوان الشافعی فى شهر ذى الحجه من
سنة خمس و تسعين و ستمائة قال انبأنا شيخ الاسلام موفق الدين ابو محمد
عبد الله بن احمد بن محمد بن قدامة المقدسي رضي الله تعالى عنه قال
انبأنا شيخ الاسلام محيي الدين ابو محمد عبد القادر بن ابي صالح بن
عبد الله الجيلی انبأنا ابو بكر محمد بن العباس بن نجیح البزار ثنا يعقوب
بن يوسف القرزوني ثنا محمد بن سعيد ثنا عمر بن ابي قيس عن
سمالک عن عبد الرحمن بن يزید عن ابیه عن عبد الله بن مسعود عن رسول
الله صلی الله عليه وسلم قال ان بنی اسرائیل استخلفوا خليفة عليهم بعد
موسی عليه السلام الخ *

It will be noted, from the above, that ‘Abdal Qâdir (see No. 851 above) was one of the author’s Shaikhs, being quoted here as one of the sources of his information. A note at the beginning of each part of the work runs thus:—

كتاب التوابين تأليف شيخ الامام ... عبد الله بن احمد بن محمد بن قدامة المقدسي روایة القاضي الامام تاج الدين ابی محمد عبد العالق بن عبد السلام بن سعيد بن علوان الشافعی سماع لكاتب العبد الفقیر الى الله سبحانه وتعالی مسیح بن ابی محمد بن خولان الحنبلي *

From this, as well as from the Isnâd itself, we learn that Muham-mad bin 'Abdalwâlî, a scholar of the 8th century (see Ad Durar al Kâminah, vol. ii, fol. 355^b), is the scribe of the present copy, and that he studied the present copy of the work in A.H. 695 under 'Abdal Khâliq, a Shâfi'i scholar and a Qâdi of Ba'labbâk, who studied the work under the author himself in A.H. 611, for which date see the Isnâd and note attached to the 5th part of the work.

Thus it is evident that our copy was transcribed in or shortly before A.H. 695; and we can accordingly safely reject the statement contained in the following note by some one unknown on the first fol., which speaks of the date of transcription of the present copy as A.H. 595:—

هذا كتاب التوابين لا بن قدامة الحنبلی المتوفی سنة ٦٢٠ و تاریخ

* کتابة هذه النسخة سنة ٥٩٥

For other copies of the work see Paris, Nos. 1384-85; Alger, No. 1349/2; Berlin, 8791, where the work, wrongly under the title of Al-Muntaqâ Min Samarât Awrâq Kitâbi Akhbâr at Tawwâbin by a certain Ahmad Maqdisî, is noticed. Again an incomplete copy of the same without title and author's name is mentioned in Berlin, No. 8940.

Written in fair Naskh.

No. 858.

foll. 8; lines 25; size 8½ × 6; 7 × 4.

الوصیہ

AL WASIYAH.

A very rare work, of which no other copy is known to exist, but which is just mentioned in Tabaqât Ibn Rajab, vol. ii, fol. 80, in the list of the author's compositions, containing mystical and moral instructions, composed by the author in his old age in the form of a testa-ment at the request of certain of his friends. The author followed

the lines laid down by the four Imâms (Abû Ḥanîfa, Mâlik Shâfi'i and Ḥanbal) and other eminent authors, who had composed a work of this nature in their old age under the same title; see Berlin Index (vol. x), pp. 543-44.

Beginning:—

قال الشيخ الشیعی الإمام موفق الدين ابو محمد عبد الله بن احمد بن محمد بن قدامة المقدسي رحمة الله تعالى الحمد لله ذی الوجه الكريم و الفضل العظيم اما بعد فقد سألفي بعض اخوانی الصالحين ان اكتب وصیة ثم بدا لي آن ان اجتبه الى مسأله و ان اكون من الدالین خير حین عجزت عن عمله الخ

Written in fair *Naskh*. Not dated; apparently, 11th century A.H.

No. 859.

fol. 332; lines 26; size 11×8 ; $8\frac{1}{2} \times 3\frac{1}{2}$.

شمس المعارف و لطائف العوارف

SHAMS AL MA'ÂRIF WA LATÂ'IF AL 'AWÂRIF.

A work on Şüfism, expounding the mystical secret and supernatural powers contained in the names of God, and in the prayers ادعیه, and supporting the same by philosophical principles. The author also deals with the mystical allusions contained in the letters of the alphabet, used in the Qur'an, and discusses the influence exercised by the sun, moon and stars at the time of preparing prayer-charts or phylacteries. The work is divided into 40 *fasl*. The present copy, which is incomplete at the beginning, begins abruptly thus:—

* شهادة ازل فمن نور هذه الشهادة اعترف المصطفون علمًا فاقهم ذلك

Neither the author's name nor the title of the work is given on the title-page; but these are given in a note which has been added on the title-page, and are corroborated by Hâj. Khal., vol. iv, p. 75, who quotes the following passage which is found verbatim in the present MS.:—

اعلم ان المقصود من فصول هذا الكتاب ان يعلم بذلك شرف اسماء الله سبحانه و ما اودع في بحثها من انواع الجواهر الحكميات وكيف

التصرف باسماء الدعوات وما تابعها من حروف النور و الآيات يتصل بها الى
الحضرۃ الربانية من غير تعب و ما يتوصل بها الى رغائب الدنيا الخ *

The preface, as given by Hâj. Khal., *loc. cit.*, begins as follows:—

الحمد لله الذي اطلع شموس المعرفة *

Author: Muhiaddîn Abu'l 'Abbâs Alî bin Yûsuf al-Bûnî, معی الدین ابو العباس احمد بن علی بن یوسف البونی a Sûfi of the 7th century A.H., well known as a cabbalistic writer. On fol. 182^b he speaks of the journey which he made from Egypt to Jerusalem, and tells of his having encountered a certain person belonging to the group of Abdâl,¹ thus:—

و ذلك اني لما رحلت و هاجرت من مصر وجئت الى زيارة
بيت المقدس اذ انا برجل من البدال وقد تعرض علي و سلم علي
و قال لي الخ *

He died in A.H. 622=A.D. 1225. See Br. Mus. Suppl., No. 230; Brock., vol. i, p. 497.

For other copies of the work see Goth., No. 1262; Br. Mus., No. 8244; Leid., vol. iii, p. 171; Berlin, No. 4125, where the contents of the work are fully described.

No. 860.

foll. 283; lines 21; size 8½×5; 6×3.

مَوَارِفُ الْمَعْرِفَةِ

'AWÂRIF AL MA'ÂRIF.

A very reliable copy of 'Awârif al Ma'ârif, studied by certain famous Sûfis of Gujarat mentioned below. The present composition is

¹ Muhammadans, and especially the Sûfis, believe that Abdâl is a group of 70 devotees through whose agency God continues the world in existence. Forty of these live in Syria, and the rest elsewhere. Whenever one dies, another takes his place, being so appointed by God. According to general belief, no one is able to identify them. Cf. *Mishkât*, chapter xxiii, a reliable work on Hadîq (see Lib. Cat., vol. v, Part ii, No. 340), quoted in Hughes' Dictionary of Islam, pp. 1-2; but it will be noted that our author here claims to have identified one of the group.

regarded by Sūfis and scholars as the most authoritative work on Sūfism. The work is chiefly based on the Qur'ān, Ḥadīṣ and sayings of the Sūfis. In the first and sixth chapters of the work, the author throws light on the origin of Sūfism in Islam and on the philology of the word Sūfi.¹ The principal mystical stages, as well as the aphorisms of the Sūfis, are also discussed in the present work, which was composed in Mecca. The Isnād of Ḥadīṣ and of the sayings of the Sūfis, contained in the present work, commence from one of the author's Shaikhs. The work is divided into 63 Bāb, which are fully described in Berlin, No. 2845.

Author: Shihābuddin 'Umar bin Muḥammad bin 'Ammawāih As Suhrawardī شهاب الدين عمر بن محمد بن عمرويه السهروردي (d. A.H. 632 = A.D. 1234). See Lib. Cat., vol. x, No. 519. He was a nephew and disciple of Abū an Najīb, the founder of the Suhrawardī order; and it was through his efforts, and those of another disciple (see No. 855 above), that the order spread in Islamic countries. In Upper India, the order was introduced by Bahā'addin Zakariyā al Multānī (d. A.H. 660 = A.D. 1261; see Taḍkira-i 'Ulamā Hind, p. 32), a well-known disciple of the present author, who came from Baġdād and settled in Multān. In Bihar and Bengal it was introduced by another disciple of his, Jalāladdīn at Tabrīzī, who came from Persia, and after first visiting Delhī and Badāyūn, journeyed to Bihar and Bengal; see Mir'āt al Asrār, Persian Cat., vol. viii, No. 676, fol. 341. Later on, fresh impetus was given to the spreading of the order in Bengal and Bihar by the disciples of the above-mentioned Zakariyā al Multānī, when they visited these parts of India. A large number of the leading Sūfis of Bihar, who joined the order, are known to us.

Beginning:—

* الحمد لله العظيم شأنه القوي سلطانه الخ *

For other copies of the work see Wien, No. 1896; Paris, No. 1332; India Office, Nos. 625-27; Alger, No. 909; Berlin, Nos. 2845-7; Āṣafiyah library, Nos. 40-42; Rāmpur, Nos. 217-20. The work was printed in Būlāq, A.H. 1289.

Written in Naskh. Dated A.H. 884.

¹ Besides the four sources of the origin of the word Sūfi given in the present work, viz., Sūf, Ṣaff, Ṣuffah and Ṣafwat, the following six sources of origin are mentioned in other works: (i) Ṣūfān; see Tāj ul 'Urūs, vol. vi, p. 170; (ii) Banī Ṣūfiyah; see Ansāb u Sam'āni, fol. 212; (iii) Ṣūfah (rotten piece of clothes); see Sharh i Nafahāt (Persian Hand-list, No. 1410, fol. 6); (iv) Ṣūfa (an Arab tribe); see Ḡiyāṣ al Lugāt, p. 228; (v) Ṣauf; see also Ḡiyāṣ al Lugāt, p. 100; (vi) Sophia, a Greek word; see Hughes, Dictionary of Islam, p. 608/ii.

شمس الدين ابن كمال الدين :—
The colophon runs thus:—

وقع الفراغ من تحرير هذا الكتاب الشريف المسمى بعوارف المعارف
علي يد اقل العباد شمس الدين ابن كمال الدين ابن شيخ الاسلام
غفر الله تعالى لهم ولجميع المؤمنين والمؤمنات من شهر صفر ... سنة
اربع وثمانين وثمانمائة *

A note below the colophon which runs thus:— tells that the present MS. was once compared with another copy of the work. This is followed by an autograph note, written by Ja'far bin Jalâl, an eminent Sûfi of Gujârât, and the author of Raudât i Shâhî, a Persian work containing biographies of the Sûfîs, in 24 volumes. He was also the author of several works on Hadîs and Tafsîr. He died in A.H. 1085=A.D. 1674; see Ta'dkira i 'Ulamâ' i Hind, p. 214; supplement Mir'ât Ahmâdi, p. 44. In this note, he tells us that, in A.H. 1044, he and his father, Jalâl Maqṣûd 'Âlam (d. A.H. 1059=A.D. 1649; see Ta'dkira i 'Ulamâ' i Hind, p. 216), studied the work from the present copy under his grandfather, Maqbûl 'Âlam (d. A.H. 1045=A.D. 1635; see Ta'dkira i 'Ulamâ' i Hind, p. 216). He further tells us that, in A.H. 1050, he and a certain 'Ali Mash'hadi jointly studied 16 Bâb of the work under the above-mentioned Maqbûl 'Âlam, and the rest of the work under Jalâl. Those portions of the note, which contain the above information, run thus:—

سمعت هذا الكتاب بقرأة سيدی و سندی و والدی و استاذی
و مولای صاحب الكمال و الفضل و الأفضال مولانا سیدنا الجلال سلمه الله
تعالی و كان سلمه الله تعالى يقرأ على سيدة و شیخه ... و استاذة ...
و والدة الامجد مولانا السيد المخاطب بمقبول عالم دام الله جلاله فكان
سماعي و قرأة سيدی سلمه الله على سید سیدی دام جلاله في سنة اربع
و اربعين و الف ثم اقرأت لزبدة اخوانی فى التقى و عمدة اعوانی على
المدحی السعید الازلی الابدی السيد على المشهدی وفقه الله لما يحب
ويرضی بعد ان كان قرأ ستة عشر بابا على سید سیدی دام جلاله
..... ثم اتم على ضحوة يوم الاثنين الثالث من الجمادی الاولی
خمسین و الف کتبه مملوک اهل البيت النبوی جعفر بن جلال الشاهی
الروضی الخ *

A second note, written by the same Ja'far bin Jalâl, tells us that he studied the work once more in A.H. 1055, with a group of scholars and Şûfîs, under his father, thus :—

سمعت ايضاً عند قرأتة اكثراً العلماً و الصالحاً على سيدى دام جلاله
و كان ذلك في سنة خمس و خمسين و الف اللهم صل على محمد
و آله و سلم *

In a third autograph note, he tells us that one 'Abdal Gafûr and his brother jointly studied the work under him, thus :—

سمع هذا الكتاب مني بقراءة أخيه الكبير ... عبد الغفور ... كتبه جعفر
بن جلال الدين مقصود عالم *

The present valuable MS. was purchased in A.D. 1915 by Mr. Abu'l Hasan Khân, the late librarian, and brother of the founder.

The Library possesses two other MSS., viz. Persian Hand-list, No. 1776/11 and Arabic Hand-list, No. 2410, which were for some time in the possession of Şûfî Ja'far mentioned above, whose seal dated A.H. 1057 on both the MSS., runs thus :—

مالكه كليب عنبة الشاهية مملوك اهل البيت النبوی جعفر بن
جلال مقصود عالم الشاهي الرضوي سنة ١٠٥٧ *

Foll. 280-83. و صايا شیعی زین الدین ابی تک الخوافی Wasâyah Shaikh Zainaddîn Abû Bakr al Khawâfi. These folios, which do not form part of the original work, consist of a short treatise containing instructions for Şûfîs, by Zainaddîn Abû Bakr al Khawâfi زین الدین ابو تک الخوافی. He died in A.H. 838=A.D. 1435. See, for his life, Mujmal Fašîhî, fol. 264; Nafahât, p. 569.

Beginning :—

و قد شرط سید الطائفة جنید قدس الله سره ... الاول دوام الموضوع *

No. 861.

foll. 361 ; lines 17 ; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$.

The Same.

Another copy of the preceding work, beginning like the above. Written in Naskh. Dated A.H. 920.

SCRIBE: عماد بن جمال كافوري.

Five foll. at the beginning consist of an index of the contents, written in Nasta'liq by Fath Muhammad Siddiqi in A.H. 1124.

The last fol. contains a collection of some of the sayings of 'Ali, the fourth Caliph, which begins thus:—

من مقالات حضرت عليٰ كرم الله وجهه طلبت الرفعه فوجدتها في

التواضع الخ *

No. 862.

foll. 242; lines 21; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like No. 861 above. Foll. 1-11 are written in beautiful Naskh, and the rest of the MS. in fair Naskh in a later hand, dated A.H. 1099; which suggests that the scribe, having somehow obtained possession of the copy of the first eleven folios, transcribed the remaining portion from some other copy.

No. 863.

foll. 430; lines 21; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

ذوارف اللطائف

DAWĀRIF AL LATĀ'IF.

A rare and useful commentary on the preceding work, composed in A.H. 818, as appears from the following colophon:—

هذا آخر كتاب ذوارف اللطائف في شرح عوارف المعارف قد فرغ

* مصنفة سنة ثمانية وعشرين وثمانمائة

Difficult mystical theories are explained; and the commentator is at special pains to deal with criticisms which have been made on account of certain apparent discrepancies in the theories contained in the work. Occasionally, the commentator explains the philology of difficult words.

The present commentary is not mentioned in Brockelmann, nor does the commentator's name appear anywhere in the MS.; but a commentary on 'Awârif by 'Ali Mahâ'imî (who died in A.H. 835), with the

title *Dawârif al Lata'if*, is mentioned in *Subhât al Marjân*, fol. 89; and we may assume that this is the work in question. The full name of the commentator runs thus: 'Alî bin Ahmâd bin 'Alî bin Ahmâd al Mahâ'imî. علي بن احمد بن علي بن احمد المهايمي. He was a scholar and Sûfi of the Wujûdiyah group (see No. 865 below), and belonged to the Nâ'îti tribe of Kukan (in Gujarat). This tribe consisted of the descendants of certain Quraishî Arabs, who, suffering persecution at the hands of Hajjâj bin Yûsûf Aş Shaqafî (d. A.H. 95=A.D. 714), Governor of Arabia in the reign of 'Abdal Malik bin Marwân (A.H. 65–86=A.D. 685–705), left Medina, and came and settled in Kukan. The commentator's merit in Hâdiṣ, Tafsîr, theology, theosophy and philology, is evident from his compositions on these subjects. Besides the present commentary, and a *Tafsîr* mentioned in Brock., vol. ii, p. 221, the following works of our author are known to us: (i) *Adillat at Tawhîd*, a work on theology; (ii) *Commentary on Nuṣûs*, see No. 892 below; (iii) *Risâlat u fi Wujûh al I'râb*, in which, according to the statement in the preface as quoted in *Subhât al Marjân*, fol. 89, he analyses 12, 83, 44, 524 different grammatical forms relating to I'râb (vowel and diacritical points), as contained in the following single verse (the opening lines) of the Qur'ân: الْمُذَكَّرُ الْكِتَابُ لِرَبِّ فِيهِ هُدًى لِلْمُتَّقِينَ. The last-mentioned work is specially quoted by his biographers as evidence of his masterly knowledge of philology. He died in A.H. 835=A.D. 1432; see *Tâdkira i 'Ulamâ' i Hind*, p. 147; *Hadâiq al Hanafiyah*, p. 371; *Subhât al Marjân*, fol. 89. Brock., vol. ii, p. 221, does not mention the exact date of the author's death.

Beginning:—

الحمد لله الذي على ان جمع في الانسان بين فصوص تجليات الذات و بعد فوقنى الملك الوهاب ان الحق به (عوارف المعرف) شرحاً و بهمني ان اسميه ذوارف اللطائف قوله الحمد لله العظيم شانه الحمد تعريف الذات بما من الصفات الخ *

Written in fair *Naskh*. Dated *Khaibar* A.H. 1153.

Scribe: شيخ قلندر ابن محمد عبد الله الملقب ببني حليم.

No. 864.

foll. 25 ; lines 31 ; size 11×8 ; $9 \times 5\frac{1}{2}$.

ارشاد المريدين

IRSHÂD AL MURÎDÎN.

A rare and useful manual of Sûfism, containing a brief explanation of the important principles and technical terms. It was composed at the request of the author's friends, and is divided into the following 47 short *Bâb* and a *Fasl*, with which the work ends:

باب المجاهدة (4). باب التوبة (3). باب في اصطلاحاتهم (2). باب الطرق (1)
 باب الخوف (8). باب الصمت (7). باب التقوى (6). باب العزلة و الخلوة (5)
 باب الخشوع و التواضع (11). باب العجوم (10). باب العزرن (9). و الرجاء
 (15). باب القناعة (14). باب العسد و الغيبة (13). باب مخالفة النفس (12)
 (19). باب الصبر (18). باب المقامات (17). باب الشكر (16). باب التوكل
 (23). باب الإرادة (22). باب العبودية (21). باب الرضاء (20). باب المراقبة
 (27). باب الحرية (26). باب العياء (25). باب الأخلاص (24). باب الاستقامة
 (31). باب حسن الخلق (30). باب الفراسة (29). باب الفتوة (28). باب الذكر
 (34). باب الولي والولایة (33). باب الغيرة (32). باب الجود و السخاء
 (38). باب الادب (37). باب التصوف (36). باب الفقر (35). باب الدعاء
 (42). باب الموتى (41). باب التوحيد (40). باب الصحبة (39). باب الصفر
 باب السماع (45). باب حفظ قلوب المشائخ (44). باب المحبة (43). باب المعرفة
 في المسافر. باب وصية المرید (47). باب الكرامات (46). *Fasl.*

ارشاد المريدين من : ارشاد قطب العاملين و غوث الواسطلين شيخ الشيوخ شهاب الملة والدین سهروردی تصنيف سرة شهاب الدين سهروردی، tells us that the present work is *Irshâd al Murîdîn* by *Shihâbaddin as Suhrawardî*; see No. 860 above. Brock., vol. i, p. 440, does not mention the present work in the list of compositions of *Shihâbaddin*; and a work with the same title by *Ibn Jawzî* (*d. A.H. 597=A.D. 1200*; see Lib. Cat., vol. x, p. 24) is mentioned in *Hâj Khal.*, vol. ii, p. 25. A work bearing the present title by *Shihâbaddin as Suhrawardî* is mentioned in *Rampûr Hand-list*, No. 51, however; and the following passage, which is quoted by the author of MS. No. 936 below as the words of *Shihâbaddin*, agrees verbatim with a passage on fol. 15^b of the present work.

، وقال الشيخ شهاب الدين قدس سرة التوكل ان يكمل المرة امرة الى الله تعالى ويرضى بما يجري عليه من قضاء الله تعالى وقدرة و التوكل

محله القلب و الحركة بالظاهر لا ينافي توكل القلب بعد ما تحقق العبد ان التقدير من قبل الله سبحانه و تعالى الحمد لله الذي هدانا
 اما بعد فقد *

From this we may safely conclude that the statement contained in the note, as well as in the Râmpûr Hand-list, regarding the author of the work, is correct.

Beginning :—

الحمد لله هدانا لهذا اما بعد فقد التمس مني زمرة اصدقائى ان اجمع لهم مختصرًا في بيان ارباب السلوك فاجبتهم الى ذلك و اوردت فيه جميع الابواب يتعلق بهذا الفن الخ *

In the first *Bâb*, the author tells us that while there are various orders of Şûfism, differing from each other in their special practices and mysteries, yet the common end of all is to obtain mystical knowledge of God :—

طرق المشائخ مختلفة لأن مقاماتهم و احوالهم مختلفه و كل شيخ وضع طريقة على ما هو عليه من الحال و المقام و اما الحقيقة فهو الحصول الى المقصد و مشاهدة نور التجلى *

Written in good Naskh. Not dated; apparently, 13th century A.H.

No. 865.

foll. 283; lines 33; size $11\frac{1}{2} \times 8\frac{1}{2}$, $9 \times 5\frac{1}{2}$.

الفتوحات المكية

AL FUTÛHÂT AL MAKKÎYAH.

A big work on Şûfism and asceticism, divided into 560 *Bâb*, the last *Bâb* containing a collection of mystical and moral instructions in the form of a testament to novices. Composed in Mecca, A.H. 629. Each *Bâb* is subdivided into several *Fasl*. The author, during the compilation of the present work, composed several other treatises; for one of which, see No. 956/1 below. According to the author's statement in the preface, the contents of the present work were communicated to the author by divine revelation at the time

of طواف (circuit round Ka'ba). The present work is famous for its exposition of a number of mystical theories, and especially the theory of وحدة الوجود (pantheism); i.e., everything is God, or a manifestation of Him. This theory is the subject of great controversy among Muhammadans; and at the same time is the origin of the division of the Sūfis into two groups, viz., the Wajidiyah (Noumenalists) who support the theory, and the Shahūdiyah (Phenomenalists) who reject it. Orthodox Muhammadans and Sūfis of the Shahūdiyah group hold it to be invalid under Islamic principles. The subject is fully discussed in Al 'Urwah, see No. 905 below. The contents of the present work are fully described in Berlin, No. 2856. This copy of the work is divided into four volumes, of which we have here the first, containing 71 *Bab*.

Beginning :—

الحمد لله الذي اوجد الاشياء عن عدم الخ *

Author : Muhiaddin Muhammad bin 'Ali, معي الدين محمد بن علي , commonly called ابن العربي (Ibn al 'Arabī). He died in A.H. 638=A.D. 1240; see Lib. Cat., vol. v, part ii, No. 293. That he was an author of exceptional merit, is evident from the fact that he composed more than 500 works (see Lib. Cat., vol. v, *loc. cit.*) and never made a first draft of any of his compositions, as appears from the following colophon of the author, found at the end of the fourth volume of the present work :—

قال الشیخ رضی الله تعالیٰ عنہ انتہی الباب بمحمد الله بانتهاء الكتاب
على ما امکن من الابجاز والاختصار وهذا هو الاصل بخطی فانی لا
اعمل لتصنیف من مصنفاتی مسودة اصل الخ *

Written in fair Naskh. The present volume is undated; but the second volume of the work, which is identical in size and hand-writing, is dated A.H. 994, from which we may conclude that the present volume was written in or before that year.

For other copies of the work see Wien, vol. iii, p. 361; Leipzig, No. 229; Berlin, Nos. 2856-73; India Office, Nos. 628-644; Br. Mus. Suppl., No. 231; Goth., No. 884; Bodl., vol. i, Nos. 84-5; Paris, Nos. 1333-36; Cairo, vol. ii, p. 99, Åṣafiyah, Nos. 31-34; Rāmpur, Nos. 238-42.

No. 866.

foll. 287; lines 38; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Vol. II.

The second volume of the preceding work, beginning with the 72nd *Bâb*, thus : الباب الثاني و السبعون في الحج و اسراة . It ends with the 43rd *Fasl* of the 198th *Bâb*.

Written in fair Naskh. Dated A.H. 994.

No. 867.

foll. 296; lines 35; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Vol. III.

The third volume of the same, beginning with the 44th *Fasl* of the 198th *Bâb*, thus : الفصل الرابع في اللطيف من النفس . It ends with the 366th *Bâb*.

Written in fair Naskh. Dated A.H. 994.

No. 868.

foll. 137; lines 33; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Vol. IV.

The fourth volume of the same, beginning with the 367th *Bâb*, thus : الباب السابع و الستون و تلثمانه في منزلة التوكيل . It ends with the 560th *Bâb*, the last *Bâb* of the work.

Written in fair Naskh. Dated A.H. 995.

Scribe : يحيى بن قاسم العليف .

The name of the scribe is not mentioned in the earlier volumes ; but the size and handwriting being identical, we may assume that all were written by the same scribe, Yaḥyâ bin Qâsim.

The following note, the handwriting of which is identical with that of the MS., tells us that this copy in four volumes was in the possession of one 'Alâaddîn Beg, a noble of the Court of Sultân Murâd III (A.H. 989-1003=A.D. 1574-1595), a king of the Ottoman dynasty :—

في نوبة مولانا سيدنا الكريم المعالى امير الموار الشريف السلطانى

علاء الدين يك اعلى الله مجده و ذكرة الخ

We find on the title-page of all the volumes the seal, dated A.H.* 1013, of Husain ar Rûmî, a well-known scholar and Amîr al Umarâ', who died in A.H. 1023=A.D. 1614; see *Khulâsat al Aşar*, vol. ii, p. 89. Accompanying the seals in all the volumes, is the following autograph note, which indicates that the MS. was for some time in his possession:—

مما انتظم في سلك ملك الفقير حسين الرومي جعل الله تعالى

* ذنبه مغفورة و عيده مستورا

No. 869.

foll. 539; lines 47; size $14\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 8\frac{1}{2}$.

The Same.

A very beautiful and complete copy of the preceding work, written in beautiful Naskh within gold-ruled borders. All the headings to the *Bâb* are written in gold, and the headings to the *Fâsl* are written in red and blue ink. The hemistiches and verses contained in the work are distinguished by a small circle of gold at the top of each. There is a beautiful frontispiece. Marginal notes are found throughout the copy.

Written in Naskh. Dated A.H. 1011.

Scribe: احمد بن عبد الله الجعري

No. 870.

foll. 280; lines 29; size $8\frac{1}{2} \times 5$; 6×3 .

فصول الحكم

FUSÜŞ AL HIKAM.

A work on Sûfism, containing a collection of maxims and aphorisms. According to the author's statement in the preface, the contents of the work were revealed to the author by the Prophet in a dream, in Damascus, A.H. 627; but the actual composition of the work must be later than A.H. 629, since the author refers on fol. 24^b to his own composition, *Al Fatûhât* (see No. 865 above), which was composed in A.H. 629, thus:—

و قد بينا هذا في الفتوحات المكية *

A large number of scholars and Şûfîs devoted themselves to a study of the present work, and composed commentaries on it, both in the Arabic and Persian languages. The work is divided into 27 *Fâss*, which are fully described in Berlin, No. 2876.

Author: Muhiaddin Muhammad bin 'Ali Ibn al 'Arabî محيي الدين محمد بن علي ابن العربي (d. A.H. 638=A.D. 1240); see No. 865 above.

Beginning:—

* الحمد لله منزل الحكم على قلوب الكلم الخ

Marginal notes, containing explanations of words and phrases, are found throughout the copy.

For other copies of the work see Berlin, Nos. 2876-77; Goth., No. 888; Wien, No. 1898; Paris, No. 1340; India Office, Nos. 645-6; Bodl., vol. i, No. 120; Alger, No. 910; Âşafiyah, No. 35; Râmpûr, Nos. 248-49.

The work was printed in Bûlâq, A.H. 1252.

Written in bold *Naskh*. Not dated; apparently, 10th century A.H.

No. 871.

fol. 38; lines 31; size 11 x 8; 9 x 5½.

The Same.

Another copy of the same, written in minute *Naskh*. Dated A.H. 1045. The handwriting of the present MS. is identical with that of the *Manâzil as Sâ'irîn* (see No. 832 above) and of MS. No 873 below—the scribe of the last-named work, Nûraddîn, being presumably scribe of all three.

No. 872.

fol. 175; lines 13; size 10 x 6½; 7 x 3.

The Same.

Another copy of the preceding work, written in *Naskh*. Not dated; apparently, 11th century A.H. Marginal notes are found throughout the copy.

No. 873.

foll. 25 ; lines 31 ; size 11×8 ; $9 \times 5\frac{1}{2}$.

فکوک الفصوص

FUKÜK AL FUŞÜS.

A commentary on *Fuşüs* (No. 870 above), in which the commentator confines himself to an explanation of difficult mystical theories and phrases contained in each *Faṣṣ* of the *Fuşüs*, composed at the request of Muaiyad bin Maḥmūd bin Ṣā'īd al Jandī (see No. 874 below), a disciple of the commentator.

By Ṣadraddin Abu'l Ma'āli Muḥammad bin Ishāq bin Muham-mad al Qūnawī ابو المعالى محمد بن اسحاق بن محمد القونوی. The commentator was born in Qūniyab, A.H. 587. He studied in his native place and elsewhere under distinguished scholars of his age ; and after completing his literary studies, placed himself for spiritual training under his step-father, Shaikh Muhiaddin Al 'Arabi, the author of the text. By virtue of his devotion to mystical learning, he won for himself special recognition among the disciples of the Shaikh. He is equally famous as a Ṣūfi and a scholar ; and as testimony to his scholarly attainments, his biographers mention his success in a disputation on certain metaphysical points with a well-known philosopher of his day, Tūsī (d. A.H. 672=A.D. 1273 ; see Lib. Cat., vol. x, No. 593). The subject of the dispute is described in MS. No. 2740/1 of the Arabic Hand-list, and in the treatises mentioned in Būhār Lib. Cat., vol. ii, 460/2, 3, 4. Qūnawī was the author of a number of works, 17 works in all being enumerated in Brock., vol. ii, p. 449. Jāmī, the author of *Nafahat*, p. 645, omits to note the date of his death ; and in Berlin, No. 2878, this is given as A.H. 673. The correct date, however, is A.H. 672=A.D. 1273, as given in the following works : Brock., loc. cit.; *Al Lawāqīh*, fol. 209; *Habib as Siyar*, vol. ii, part i, p. 66; *Tāj at Tabaqāt*, vol. vii, part ii, fol. 589 (where mention is made of *Tāj al 'Alawī*, an independent and detailed biography of Qūnawī).

Beginning :—

الحمد لله الذي اطلع من مشارق غيه الاخفي شموس الظوار

الباهرة النج

For other copies of the commentary see Berlin, Nos. 2878-9 ; Cairo, vol. ii, p. 382.

Written in good Naskh. Dated A.H. 1045.

Scribe: نور الدين ابو الوداد الوفائي الاذهري. As already noted in No. 871 above, he appears also to have been the scribe of MSS. Nos. 832 and 871.

No. 874.

fol. 359; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

شرح فصوص الحكم

SHARH U FUŞUŞ AL HIKAM.

A very useful detailed commentary on *Fuşuş* (No. 870 above), composed under the direction of Qûnawî (see No. 873 above), one of the Shaikhs of the commentator.

The preface is followed by a *Qasîdâ* of 142 verses, specially composed by the commentator to give the reader a concise preliminary account of mystical theories. This *Qasîdâ* is entitled *Qasîdat u Dâliyah* in our copy; but in Brock., vol. i, p. 451, and Berlin, No. 2880, it is entitled *Qasîdat u Ǧaibiyah*.

The commentator deals very fully, in fol. 8^b-58, with the preface of the text, examining thoroughly, from the mystical and theological standpoints, the theories which are referred to in the said preface, and certain other important theories.

This portion of the commentary was composed during the lifetime of Qûnawî; who, we are told by the commentator, fully approved of the same. The rest of the commentary was composed after Qûnawî's death.

The preface of the commentary begins thus:—

حمد الحمد احق ممقاصد الحق و احمدها في مجاميع الصدق.....
اما بعد فان كتاب فصوص الحكم في خصوص الكلم من منشأات هذا
الكامل الخاتم مفتخر بنبي طي الخ *

The *Qasîdâ* begins thus:—

مؤيد لاقنع بمشهود شاهد في غيبة اقصى مقاصد قاصد

The last verse of the *Qasîdâ* runs as follows:—

فحمدنا الله بدرا دعودا و عائد اليه جميع الحمد من كل حامد

The commentary on the preface of the text begins on fol. 8^b, thus:—

قال الشيف رحمة الله الحمد لله منزل الحكم قال العبد في
خطبة الكتاب ستة عشر كلمة تحتوى على مثلها مباحث *

The commentary on the first Faṣṣ begins on fol. 59^a, thus :—

قال رضي الله عنه - فص حكمة العبيدة في كلمة ادمية قد

سبق الكلام في الفص و الحكمة *

The text is generally prefaced by the words (قال الشیخ) (the Shaikh said), and the commentary by the words (قال العبد) (the servant said).

Commentator : Muaiyad bin Maḥmūd bin Muḥammad مؤید بن محمد بن صاعد بن محمد الصوفی العاتمی الخبیدی, a famous Ṣūfi and scholar of the 7th century A.H. He was one of the favourite disciples of Qûnawî (see No. 873 above), to whom he refers in his preface as follows :—

و لقد كان سیدی و سندی و قدوتی الى الله تعالى محمد بن

اسحق بن يوسف القونوی ثم اشار الى شرحه *

He died in A.H. 690=A.D. 1291; see Brock., vol. i, p. 451. Another commentary written by the present author, on Mawâqi' an Nujûm, a mystical work of Muhiaddin al 'Arabi (see No. 865 above), is mentioned in Nafahât, p. 648.

For other copies of the present work see Berlin, No. 2880; Âṣafiyah, No. 36; Rāmpur, No. 188, where an old copy dated A.H. 911 is noticed.

Written in fair *Naskh*. Not dated; apparently, 12th century A.H.

The MS. was for some time in the possession of one Hifâzat Husain, whose note to this effect is found on the title-page as well as at the end.

No. 875.

fol. 294; lines 21; size 9½ × 5; 7 × 3½.

شرح فصوص الحكم

SHARHU FUŞUŞ AL HIKAM.

A commentary on *Fuṣüs* (No. 870 above), composed at the request of one Muḥammad bin Muslih, a friend of the commentator. The present commentary is noted for its very simple style of writing. Passages of the text, which is quoted verbatim, are prefaced by the letter م, and the commentary on the same by the letter ش.

عبد الرزاق كمال الدين عبدالحفيظ الشناني، a Ṣūfi of great repute, who is equally well known for his

literary merits. He was the author of a number of works on different branches of Islamic literature, 12 works in all being enumerated in Brock., vol. ii, p. 204. He belonged to the Wajūdīyah group of Sūfis (for whom see No. 865 above). His disputation with ‘Alāaddin as Samnānī (see No. 992 below), in support of the special theory of the Sūfis of the Wajūdīyah group, is fully described in Nafahāt, pp. 557–68. He is the best known among the disciples of ‘Abdassamad an Natanzī, who awarded him a Khirqâ (garment), and personally invested him with the same.

With regard to the date of our author's death, this is omitted in the biographical notice contained in Nafahāt, *loc. cit.*; but Hāj. Khal., vol. iv, p. 427, gives A.H. 730 as the date, unsupported by any authority for his statement, and this is accepted as correct in all catalogues in which any work of the author is noticed; see Brock., vol. ii, p. 204, where the names of these catalogues are given. But in *Mujmal Fasīḥī*, a rare and reliable work on General History, in Persian (see Lib. Cat., vol. vi, No. 455), the author of which belongs to the 9th century A.H., we have discovered evidence which leads us to reject the generally accepted date, and enables us to state for the first time the correct date of our author's death. On fol. 209 of this work, we are told that ‘Abdarazzāq completed one of his compositions, viz., a commentary on *Manazil as Sā’irīn* (see No. 832 above), a copy of which commentary is noticed in India Office, No. 600, in A.H. 731, i.e., a year later than the generally accepted date of his death. This passage in *Mujmal Fasīḥī* runs as follows:—

سنة احدى وثلاثين وسبعيناً اتمام شرح منازل السائرين
خواجة عبد الله تصانيف شيخ كمال الدين عبد الرزاق الكاشاني في يوم
الاثنين رجب الاصم *

Again, on fol. 211^b of the same work, a brief account is given of our author; and the date of his death is given as A.H. 736=A.D. 1337. This passage runs as follows:—

سنة وثلاثين وسبعيناً وفات شيخ كمال الدين عبد
الرزاق الكاشاني في ثالث محرم صاحب شرح فصوص وشرح منازل
السائرين خواجة عبد الله الانصاري ودفن هنالك في الخانقة الزبيدي
..... في جوار مسجد الجامع وكان قد لبس الخرقة من يد الشيخ
عبد الصمد الاصفهاني النطفي وهو لبسها من يد الشيخ نجيب الدين على
برغش وهو من بد الشيخ أبي حفص شهاب الدين عمر السهروردي *

Beginning :—

*
الحمد لله الواحد بذاته و كبره في الوحد بصفاته و اسمائه الخ

For other copies of the work see Paris, No. 1342; Alger, No. 912; Rāmpūr, No. 191; Âṣafiyah Library, No. 360.

Written in fair Naskh. Not dated; apparently, 11th century

A.H.

No. 876.

fol. 203; lines 31; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

مطلع خصوص الكلم في معاني
خصوص الحكم

MATLA'U KHUSŪŞ AL KILAM FI MA'ÂNÎ FUSŪŞ AL HIKAM.

A detailed commentary on *Fusūş* (see No. 870 above), noted for its critical examination of mystical theories, and for the explanations given of technical terms. The commentary is prefaced by a detailed Muqaddimah (introduction), divided into 12 *Fasl*. This Muqaddimah was dedicated to Khawâja Giyâşaddîn Muhammad (*d. A.H. 736 = A.D. 1337*), a well-known Minister of Persia; see *Mujmal Faṣīḥî*, fol. 210^b.

Commentator: Dâ'ûd bin Maḥmûd al Qaiṣarî al Hanafî داود بن محمد القيسري الحنفي A.H., who completed his studies in Cairo, and afterwards became the disciple of 'Abdarazzâq (see No. 875 above), whom he mentions in the Muqaddimah as his Shaikh. He is the author of several other commentaries on mystical works. He died in A.H. 751=A.D. 1350; see Brock., vol. ii, p. 231.

Foll. 1-20. Muqaddimah, which begins thus :—

*
الحمد لله الذي عين الاعيان بغيره الا قدس الخ

Foll. 21-203. Commentary, which begins thus :—

*
الحمد لله رب العالمين قال الشيخ الحمد لله
منزل الحكم على قلوب الكلم شروع فيما يجحب على جميع العباد
من الحمد و الثناء *

For other copies of the commentary see Wien, No. 1898; Pet., No. 52; Alger, No. 191; Cairo, vol. ii, p. 110; Berlin, No. 2881.

where the work is fully described, but where the date of the author's death is not given.

Written in good Naskh. Dated A.H. 1000.

No. 877.

foll. 432; lines 17; size 10×5 ; 7×3 .

The Same.

Another copy of the preceding commentary, but without the Muqaddimah.

Beginning :—

الحمد لله رب العالمين قال الشيخ الحمد لله منزل الحكم على قلوب الكلم شروع فيما يجحب على جميع العباد من الحمد و الثناء عليه النع *

Written in fair Naskh. Not dated; apparently, 12th century A.H.

No. 878.

foll. 49; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مقدمة شرح الفصوص

MUQADDIMA TU SHARH A FUSŪS.

A separate copy of the Muqaddimah of the preceding commentary, but incomplete. It corresponds with foll. 2-20 of No. 876 above.

It begins abruptly thus :—

و لما كان التعلم بهذه الاسرار موقعا على معرفة اصول و قواعد اتفق عليها هذه الطائفة *

Written in Nasta'liq. Dated A.H. 1112.

Scribe: يار محمد الجشتي الفاروقی. He is also the scribe of the Persian MS., Hand-list, No. 1373.

No. 879.

foll. 343; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

شرح فصوص الحكم

SHARH U FUŞÜŞ AL HIKAM.

An autograph copy of a commentary on *Fusûş* (see No. 870 above), composed in A.H. 896. According to the commentator's statement in his preface, the present commentary is mainly a collection of the notes made by him, while engaged in studying *Fusûş*, with the help of existing commentaries on the work which he collected for the purpose.

نور الدين عبد الله الراحلمان بن احمد الجامي
By Nûriddîn 'Abdarrahmân bin Ahmâd al Jâmî
الرحمان بن احمد الجامي, a well-known poet, Sûfi and scholar of the 9th century A.H., who composed a number of works on different branches of Islamic literature, both in the Arabic and Persian languages. He died in A.H. 898=A.D. 1492; see Lib. Cat., vol. ii, p. 180.

Beginning :—

الحمد لله الذي زين خواتم قلوب اولى الهم بفصوص نصوص الحكم
..... اما بعد كتاب فصوص الحكم ثم اني كفت
رتبة من الزمان مسغوفاً بمطالعته ولم اجد استاذًا يمن علي بشرح مشكلاته
..... فقصدت الى جمع شروحه وطالعتها مرة بعد اخرى وراجعت
اليها كرة بعد كرة وافتت اليه ماسنح في اثناء المطالعة *

The colophon of the commentator, containing his name and the date of composition, runs thus :—

لقد وفق للفراغ عن فك ختم هذه الفصوص العبد المتدلل
بالشخص عبد الرحمن بن احمد الجامي في سلك شهرور
سنة ست و تسعين و ثمانمائة *

The colophon is followed by a note, which tells us that the author of the text died in A.H. 638 in Damascus :—

توفي الشیخ المصنف فی الثاني عشر من ربیع الاول سنہ ٦٣٨
بدمشق تم بالخير و الحمد لله *

For other copies of the commentary see Berlin, No. 2883: India Office, No. 647/8; Râmpûr, No. 189; Âsâfiyah, No. 36.

Written in fair *Naskh*. Dated A.H. 896.

The handwriting of the present MS. is identical with that of two other autograph works of the author contained in the Library; see Persian Hand-list, Nos. 494, 1340.

No. 880.

foll. 268; lines 17; size 9×6 ; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the preceding work, beginning like the above.

Written in fair *Nasta'līq*. Not dated; apparently, 11th century
A.H.

No. 881.

foll. 420; lines 25; size $8\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

**جواهر النصوص في حل
كلمات الفصوص**

JAWĀHIR AN NUŞUŞ FI HALLI KALIMĀT AL FUŞUŞ.

A very useful commentary on *Fuşüs* (No. 870 above). According to the commentator's statement in the preface, his object was to compose a commentary on the work in the easiest and simplest language. The commentary was completed in A.H. 1096.

عبد الغني بن اسماعيل النابليسي، عالم وشاعر وفقيه ومتكلم ومتفسّر ومتقدّس، من علماء وأدباء وأئمة شافعية القرن الثاني عشر هـ، ولد في نابلس، وتوفي في دمشق عام 1143 هـ،即A.D. 1732.

Beginning:—

الحمد لله الذي بذاته ثبتت الاعيان وبصفاته تفصلت الاكوان.....
اما بعد فيقول عبد الغني النابليسي نسباً الحنفي مذهبها
..... القادري مشرباً هذا شرح وضعته على فصوص الحكم
لما رأيت شروحه مغلقة العبارات و صعبه الاشارات فاردت ان اوضح مشكله
..... و سميتها جواهر النصوص في حل كلمات الفصوص الخ *

For other copies of the commentary see Berlin, No. 2886; Wien, No. 1902.

The following note below the colophon:—

تم تصحيحه على نسخة المؤلف التي بخطه الشريف
على احمد البخاري البغدادي الذقيشيندي في رمضان سنة الف و مائتين
تسعة و ثمانين *

tells that the present MS. was compared with the autograph copy of the work in A.H. 1289; and from this we may conclude that the present copy of the work was made in or before A.H. 1289.

Written in ordinary Naskh.

No. 882.

foll. 8; lines 25; size $8\frac{1}{2} \times 6$; $7\frac{1}{4} \times 4\frac{1}{2}$.

نقش الفصوص

NAQSH AL FUSŪS.

An abridgment by the author himself, Muhiaddin al 'Arabi, of Fusūs (No. 870 above). Some one, in the following note on the title-page, says that Abu'l Maḥāsin Ad Dihlawī (d. A.H. 795=A.D. 1396) composed a commentary on the present abridgment in six Kirāsa, each Kirāsa being equal to ten foll.:—

و هو مختصر الفصوص و قد شرحه الامام العلامه المحقق المدقق
امام عصره و فريد دهره ابو المحاسن بن شرف الدين الدهلوی رحمة الله
تعالى و نفع به و بعلومه و قدر شرحه المذكور في سنة كراسة و سماه كتاب
عين الفصوص *

A copy of this commentary, which is in Arabic, is noticed in Âṣafiyah Library, No. 211. Jāmī (see No. 879 above) composed a Persian commentary on this abridgment; for copies of which see India Office, No. 653, and this Library's Persian Hand-list, No. 1373.

Beginning:—

اعلم ان الاسماء الحسنی تطلب بذواتها *

Only one other copy of the present work is known to us; see Berlin, No. 2888.

Written in fair Naskh. Not dated; apparently, 11th century
A.H.

No. 883.

fol. 236; lines 17; size $10\frac{1}{2} \times 7$; $8 \times 4\frac{1}{2}$.

انفاس الخواص

ANFÂS AL KHAWÂSS.

A commentary on the commentator's own abridgment of Fusûs (No. 870 above). The commentator tells us in the preface that, after composing the abridgment, he felt the need of a commentary on the same. Though technically a commentary on the abridgment, it is almost as detailed as a commentary on the original work. It is divided into 81 Nafs.

By Muhibballâh al Allâhabâdî، محب الله الله أبادى، a famous scholar and also well known as a Sûfi, a supporter of the Wujûdiyah group (see No. 865 above). He was a native of Saidpûr in Awadh, but settled permanently in Allâhabâd. According to his own statement in the preface, he was a disciple of Abû Sa'id, the great-grandson of 'Abdal Quddûs of Ganguh (d. A.H. 945=A.D. 1538). Besides the present work, he is the author of the following eleven works, which are enumerated in Taâkira-i 'Ulamâ-i Hind, p. 175: (i) شرح فصوص الحكم (ii) رساله هفت احکام (iii) غایة الفایات (iv) عبادة اخص الغواص (v) مغایط عامه (vi) طرق الغواص (vii) رساله سر الغواص (viii) مناظر اخص الغواص (ix) رساله تسویه (x) رساله وجود مطلق (xi) رساله سه رکنی.

Muhibballâh died in A.H. 1058=A.D. 1648. See, for his life Taâkira-i 'Ulamâ-i Hind, loc. cit.; Hadâ'iq al Hanafiyah, p. 412.

Beginning:—

الحمد لله الذي لا حمد لما سواه ثم نظرت الى فصوص الحكم و شرحه ... فاختصرته على ما توقف ان رجعت الى المختصر ثم ليزال يرد على القلب ما يتعلق بالمعرفة و اهلها فلم اطرح نظر الطالبين المحبين فأخذت في تسويدة و رتبته على عدة انفاس فسميتها بانفاس الغواص *

Only one other copy of the present commentary is known to us; see Râmpûr, No. 39, where, however, the commentator's name is not given.

Written in Nasta'liq. Dated A.H. 1107.

No. 884.

foll. 14 ; lines 13 ; size 7×4 ; $4\frac{1}{2} \times 2\frac{1}{2}$.

اسرار الخلوة

ASRĀR AL KHALWAT.

A treatise on Khalwat (retirement from worldly affairs for the purpose of worship and pious meditation), one of the principles most strictly observed in Sūfism. The contents of the work are fully described in Berlin, No. 2916.

Author: Muhiaddin Ibn al 'Arabi محي الدين ابن العربي. See No. 865 above.

Beginning :—

الحمد لله واهب العقل و مبدعه الخ *

For other copies of the work see Berlin, Nos. 2916-17; Br. Mus. No. 886; India Office, No. 657/1.

Written in good Naskh Not dated; apparently, 11th century A.H. Frequent corrections are made in the margin.

The MS. was for some time in the possession of one Sayyid 'Abdal Wali bin Muhammed Sa'dallâh, a note written by whom is found on the title-page.

No. 885.

foll. 53 ; lines 11 ; size $7 \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

شرح اسرار الخلوة

SHARH U ASRĀR AL KHALWAH.

A very useful commentary on the preceding treatise by Muhiaddin Ibn al 'Arabi, adding certain important information relating to the subject-matter of the text.

By Qutbaddin 'Abdalkarîm bin Ibrâhim bin Sibt u 'Abdalqâdir al Jili قطب الدين عبد الكريم بن ابراهيم سبط عبد القادر الجيلى a famous Sūfi and scholar of the 9th century A.H., who is also known to us as the author of commentaries on some other works of Muhiaddin Ibn al 'Arabi. In all, 17 works of the present commentator are enumerated in Brock., vol. ii, p. 205, of which Al Insân al Kâmil, a work on Sūfism (for a copy of which see Berlin, No. 2314), has received

special recognition. He was born in A.H. 787; but the date of his death is uncertain. He is said to have been alive in A.H. 805 (see Cairo, vol. ii, p. 68); in A.H. 820 (see Berlin, No. 2874); in A.H. 826 (see Brock., *loc. cit.*). In India Office, No. 693, we are told that he died in A.H. 811; but no authority is cited in support of this statement. The present commentary is not found in the list of the author's compositions given by Brock., *loc. cit.* The following note on the title-page, however, written in a different hand from the MS. tells us that the commentary is by 'Abdalkarîm al Jilî:—

الجزء الاول من شرح اسرار الخلوة للشيخ عبد الكريم الجيلي *

This statement is corroborated in the following colophon of the scribe, who says that the present commentary is by the author of *Al Insân al Kâmil*, which is undoubtedly a composition of 'Abdalkarîm al Jilî:—

تمت تمام شد الرسالة المسمّاة بـ اسرار الخلوة للشيخ محيي الدين

العربي مع شرحه لمعلّف الانسان الكامل •

In the absence of any strong evidence to the contrary, we may accept the above statements.

No other copy of the present work is known to us.

Written in fair *Naskh*. Not dated; apparently, 11th century
A.H.

One 'Abdalqâdir, in the following note on the title-page, says that the MS. was for some time in his possession:—

من موهب البجيل القادر على عبادة الاحقر القاصر عبد القادر

عفی الله عنه *

No. 886.

foll. 8; lines 14; size 8×6 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

اصطلاحات الصوفية

ISTILAHÂT AS SŪFIYAH.

A treatise, in which are explained important technical terms relating to Sūfism, contained in the author's own works, and certain mystical terms found in the works of others.

Author: Muhiyuddin Ibn al 'Arabi. معي الدين ابن العربي. See No. 865 above.

Beginning :—

الحمد لله وسلام على عبادة الذين اصطفى اما بعد فانت اشرت اليـنا بـشـرـح الـلـفـاظ الـتـي تـداـولـتـها الصـوفـيـة الـمـحـقـقـوـن من اـهـل الله بـيـنـهـم لـمـا رـأـيـتـ كـثـيرـاـ مـنـ عـلـمـاء الرـسـوـمـ قـدـ سـأـلـوـنـا فـيـ مـطـالـبـةـ فـيـ مـضـفـاتـنـا وـ مـصـنـفـاتـ اـهـلـ طـرـيقـنـا مـعـ دـعـمـ مـعـرـفـتـهمـ بـمـاـ طـوـبـنـاـ عـلـيـهـ مـنـ الـلـفـاظـ الـتـيـ بـهـاـ يـقـنـعـ بـعـضـهـمـ مـنـ بـعـضـ فـاجـبـتـ الـىـ ذـلـكـ وـ لـمـ اـسـتـوـعـبـ كـلـهـاـ وـ لـكـنـ اـقـتـصـرـتـ عـلـىـ

The title found on the title-page of the present copy of the work is that given above ; but the same work is noticed in Râmpûr, No. 295, under the title *Kitâbu Sharh i Alfâz Aş Sûfiyah*. Again, in India Office, No. 657/5, the title of the work is given as *Risâlatu Sharh-i Alfâz al Latî Tadâwalathu Aş Sûfiyah*.

The author of *Fasl al Khitâb*, a most reliable work on Sûfism, fol. 178^b quotes the following passage from the present work (cf. fol. 5^b) ; but is not aware of who the author was.

قال بعض كبار العارفين ... في شرح الفاظ التي تداولتها الصوفية
المحققون من اهل الله ... التلوين ينتقل العبد في احواله وهو عند
الاكثرین مقام الناقص و عندنا هو اکمل المقامات الخ *

Written in ordinary *Naskh*. Not dated ; apparently, 13th century A.H.

Scribe : سعد الدين بن شيخ محمد.

No. 887.

fol. 55 ; lines 27 ; size 9 × 6 ; 7 × 4.

النبـرات الـالـهـيـةـ فـيـ اـصـلـاحـ الـمـلـكـةـ الـإـنـسـانـيـةـ

**AT TADBIRÂT AL ILÂHIYAH FÎ ISLÂH
AL MAMLUKAT AL INSÂNIYAH.**

A treatise on the Microcosm (viz., man as an epitome of the universe), in which this ancient philosophical theory, and the mystical belief that the individual is a kingdom in himself and is governed by Kings, Governors, Ministers, Qâdis and others, are expounded. The

work is divided into a *Tamhîd* (foll. 3–5), *Muqaddimah* (foll. 6–9), and 17 *Bâb*, which are enumerated below. The last *Bâb* is again subdivided into five smaller *Bâb*, of which the fifth contains وصيّة (testament, containing instructions for novices).

- I. foll. 10–14. الباب الاول في وجود الخليفة الذي هو ملك
البدن و اعراض الصوفيه فيه *
- II. fol. 15. الباب الثاني في اختلاف العلماء في ماهيته و حقيقته *
- III. foll. 16–19. الباب الثالث في اقامة مدينة الجسم و تفصيلها
من جهة كونها ملکا لهذا الخليفة *
- IV. foll. 20–22. الباب الرابع في ذكر السبب الذي لاجله وقع
الحرب بين العقل و الهوى *
- V. foll. 23–29^a. الباب الخامس في الاسم الذي يخص الامام
وحدة و في صفاته و احواله و ان الامام
لا يكون الا واحدا من اربعة *
- VI. foll. 29^b–30^a. الباب السادس في العدل و هو قاضي المدينة
القائم باحكامها *
- VII. foll. 30^b–32^a. الباب السابع في ذكر الوزير و صفاته *
- VIII. foll. 32^b–35^a. الباب الثامن في الفراسة الشرعية و الحكمة *
- IX. foll. 35^b–38^a. الباب التاسع في معرفة الكاتب و صفاته *
- X. foll. 38^b–39^a. الباب العاشر في المسديين و العاملين واصحاب
الجنایات و الخراج *
- XI. foll. 39^b–40^a. الباب الحادي عشر في الجنایات الى الحضرۃ
الالہیۃ و وقوف الامام عليها و رفعها الى
الحق الملك سبعانه تعالی *
- XII. foll. 40^b–41^a. الباب لثاني عشر في السفراء و الرسل
المتجهين الى ائلائین بمدينة البدن *
- XIII. foll. 41^b–42^a. الباب الثالث عشر في سياسة القواد والاجناد
ومراتبهم *
- XIV. fol. 42^b. الباب الرابع عشر في سياسة العرب و ترتيب الجيوش
عند اللقاء *
- XV. fol. 43^a. الباب الخامس عشر في ذكر السرالذی يقلب به اعداء
هذا المدينة *

XVI. foll. 43^b-45. الباب السادس عشر في ترتيب الغذاء الروحاني على فصول السنة لاقامة هذا الملك الانساني وبقائه *

XVII. foll. 46-55^a. الباب السابع عشر في خواص الاسرار الموعدة وكيف ينبغي ان يكون السالك في احواله *

(i) (fol. 49^b). الباب الاول من الباب السابع عشر من ابواب الكتاب في معرفة افاضة العقل على نور اليقين *

(ii) (fol. 50^a). الباب الثاني من السابع عشر من ابواب الكتاب [فى] العجب المانعة عن ادراك عين اليقين *

(iii) (fol. 50^b). الباب الثالث من السابع عشر من ابواب الكتاب في اللوح المحفوظ الذي هو الامام العبيدين او لوح المحو والاثبات *

(iv) (fol. 50^b-51^a). الباب الرابع عشر من السابع عشر وهو الباب العادي والعشرون من الكتاب في اسباب الزنرات والواجبات والتعرك عند السماع *

(v) (fol. 51^b-55). الباب الخامس من السابع عشر في الوصية. للمربيدين *

معي الدين 'Arabî Muhammâd bin 'Alî. Author: Muhiaddîn Muhammâd bin 'Alî al-'Arabî. محمد بن علي العربي. See No. 865 above.

Beginning:—

قال العبد الغافر الى الله محمد بن علي الحاتمي الطائى
الحمد لله الذي استخرج من وجود علمه الى عينه فاني
سميت هذا الكتاب الصغير الحجم ... بالتدبر لغة الابيه في اصلاح المملكة
الانسانيه الخ *

For other copies of the work see India Office, No. 658/5; Bodl., vol. ii, p. 212.

Written in fair Naskh. Not dated; apparently, 10th century A.H.

No. 888.

foll. 29; lines 4; size $7\frac{1}{4} \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

عنقاء المغرب

'ANQĀ' AL MAGRIB.

The present treatise was composed by Muhiaddin Al 'Arabi (معي الدين العربي) as a supplement to his own treatise (No. 887 above), and deals with certain points omitted in the latter treatise.

The preface, which is written in verse, begins thus:—

حمدت الهي و المقام عظيم فابدا سرورا و الغواص كظيم

The treatise begins, after the preface, as follows:—

كنا قد الفنا كتابا روحانيا سينفاه بالتدبرات الالهية وهذا

الكتاب المنصور المسمى في غيا بات الازل عنقاء المغرب *

For other copies of the work see Berlin, No. 2894; Paris, No. 1339; Wien, No. 1906; Cairo, vol. vii, p. 46, Åsafiyah, No. 39/2; Rāmpur, No. 216.

Written in good Naskh. Not dated; apparently, 11th century A.H.

No. 889.

foll. 29; lines 17; size 7×5 ; $5\frac{1}{2} \times 4$.

العقلة المستوفزة

AL 'UQLAT AL MUSTAWFIZAH.

A treatise, expounding the mystical belief that man is made up of different elements, bodily and spiritually.

Author: Muhiaddin Ibn Al 'Arabi (معي الدين ابن العربي). See No. 865 above.

Beginning:—

الحمد لله الواهب الذي انتفع وجود السوي *

On fol. 24^b, the author refers to another composition of his, viz., كتاب الكشف.

For other copies of the work see Berlin, Nos. 2923-24; Br. Mus., No. 886/24; Cairo, vol. vii, p. 380; Åsafiyah, No. 48; Rampur No. 295.

Written in good Naskh. Dated A.H. 773.

Some one in the following note, at the end, says that in A.H. 811 the present MS. was compared with the autograph copy :—

الحمد لله قوبلت النسخة على نسخة المؤلف بخطه سنة

احدى عشر وثمانمائة *

No. 890.

foll. 107 ; lines 17 ; size 8×6 ; $6\frac{1}{2} \times 4$.

كتاب روح القدس

KITÂB U RUH AL QUDS.

A work containing mystical and moral instruction, composed for Abû Muhammad bin 'Abdal'azîz al Qurâshî, who at that time was residing in Africa, in Tunis. The author maintains, in the beginning of the work, that according to the true principles of Sûfism, no Sûfî is entitled to be called Ahl al Haqîqat (i.e., one who has penetrated into the Divine mysteries) unless he is also Ahl at Tariqah (i.e., a devotee); and he goes on to criticise those Sûfîs of Africa, who claim that they are Ahl al Haqîqat, though not Ahl at Tariqat. Sûfîs, who have adopted Sûfism from worldly motives, are also severely criticised by the author, thus :—

وصوفية صاف هم بغراض الدنيا موشحون حافظوا السجادات

و المركعات و لازموا الخوانق و الرباطات يأتی اليها من حلال

و حرام *

Author : Muhiaddin Ibn 'Arabi. See No. 865 above.

Beginning :—

الحمد لله رب العالمين من العبد الضعيف الناصح
الشفيق محمد بن علي بن محمد العربي الثاني الحاتمي و فقه
الله تعالى الى ولية في الله تعالى و اخيه ابي محمد بن عبد العزيز بن
ابي بكر القرشي المهدوي نزيل تنفس الخ *

Written in fair Naskh. Not dated; apparently, 12th century

No. 891.

foll. 51 ; lines 31 ; size 12×8 ; $9\frac{1}{2} \times 8\frac{1}{2}$.

النفحات الالهية

AN NAFAHĀT AL ILĀHIYAH.

A work on Sūfism, in which the author describes his own experience of the Divine inspiration in the course of his progress to the mystical stage called مقام القرابة (union with God). The author, in his preface, tells us that the following Hadîṣ encouraged him in his attempt to reach the stage mentioned above, and to realise the experience described in the present work :—

ان لربكم في ايام دهركم نفحات من رحمته لا تتعرضوا لها *

Author : Ṣadraddîn Abû'l Ma'âli Muḥammad bin Ishâq al Qûnawî صدر الدين ابو المعالي محمد بن اسحاق القوني (d. A.H. 672=A.D. 1373 ; see No. 873 above).

Beginning :—

حمدًا يستوعب كمالات اجناس الثناء و انواع المناقب و بعد
فانه لما ورد من رسول الله صلى الله عليه وسلم انه قال بلسانه التعريف
والارشاد إنَّ لربكم في ايام دهركم نفحات من رحمته لا تتعرضوا لها توجمت
الى ربِّي في معرفة التعرض والارشاد *

For other copies of the work see Paris, No. 1354 ; and Berlin, No. 1307, where the work is fully described.

Written in good Naskh. Dated A.H. 1045.

Scribe : نورالدين الرفاعي الازمري

This Nûraddîn is also the scribe of MSS. Nos. 832, 871, 873 above

No. 892.

foll. 264 ; lines 12 ; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الخصوص الى معنى النصوص

AL KHUSÛS ILÂ MA'NA AN NUŞÛS.

A commentary on Nusûs, a concise treatise of Qûnawî (d. A.H. 672=A.D. 1273 ; see No. 873 above) on the mystical states. For a copy of Nusûs see Berlin, No. 3015.

علي بن احمد بن علي بن احمد الماهامي By 'Alī bin Aḥmad bin 'Alī bin Aḥmad Al Mahā'imi (d. A.H. 835=A.D. 1431; see No. 863 above).

The commentary is preceded by a long Muqaddimah (fol. 1-52), explaining those mystical terms and theories, a correct understanding of which the commentator considered essential for readers of the present work.

Beginning :—

سبحانك اللهم وبحمدك يا من بوجودة سموات السماو و الصفات ولرض اعيانه الممكنت و بعد فيقول عبيد العلي الصمد احمد بن علي بن احمد بن علي و كان كتاب النصوص مما ابرزة الشیخ المحقق محمد بن اسحاق بن محمد بن يوسف القوینی مشرقاً بشموس هذا العلم *

The commentary proper begins on fol. 53^a, as follows :—

و الان آوان الشروع في المقاصد و اسألة التوفيق للصواب قال الشیخ رضي عنه الحمد لله البحمد تعظيم الذوات بما فيها من محاسن الصفات الخ *

A red ink line above them distinguishes the words of the text from the commentary.

For another copy of the present commentary see Berlin. No. 3016.

Written in beautiful Naskh. Not dated; apparently, 10th century A.H. Some foll. are wanting at the end.

No. 893.

fol. 220; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

ریاض الصالحین

RIYÂD AS ŞÂLIHÎN.

An old and valuable copy of Riyâd As Şâlihîn, a work containing mystical, moral and religious instruction, transcribed five years after the author's death, and studied under one of the author's pupils.

Author: Muhibbaddin Abû Zakariyyâ bin Sharaf An Nawawî (معي الدين ابو زكريا يحيى بن شرف النووي d. A.H. 676=A.D. 1278; see Lib. Cat., vol. v, part i, No. 192). *

Beginning :—

الحمد لله الواحد القهار مكور الليل على النهار فرأيت
 ان اجمع مختصرا من الاحاديث الصحيحة مشتملا على ما يكون طريقا
 لصاحبه و محصلة آداب الظاهرة و الباطنة جامعاً للترغيب و الترهيب و شائر
 انواع آداب السالكين من احاديث الرزهد و رياضات النفس و تهذيب
 الاخلاق و طهارات القلوب و علاجها الخ *

In the following colophon of the scribe, it is stated that the work was composed in A.H. 670, and that the present copy of it was made in A.H. 681 :—

آخر الكتاب قال مؤلفه رضي الله عنه فرغت منه يوم الاثنين رابع شهر
 رمضان سنة سبعين و ستمائة وافق الفراع من كتابته يوم السبت الخامس
 والعشرين من شهر شعبان سنة احدى و ثمانين و ستمائة *

For other copies of the work see Berlin, Nos. 1334-41; Munich, No. 128; Br. Mus. Suppl., No. 1202; India Office, No. 176/8; Alger, No. 879; Cairo, vol. i, p. 345.

Written in bold Naskh. Dated A.H. 681.

The above-mentioned colophon is followed by a Sanad, which runs thus :—

قرأت جميع هذا الكتاب رياض الصالحين للشيخ الامام فريد دهرة
 أبي زكريا يحيى التوروي على الشيخ الامام علي بن ... ابراهيم
 بن جمال الدين داؤد ابن العطار الشافعي بسماعة من مؤلفه شرف
 الدين الخطاب بن سليمان بن مهملل الاربدي شهاب
 الدين احمد بن شيخن مخلص الشافعي و ذلك في مجالس عديدة آخرها
 في يوم الاحد السابع والعشرين من ذى الحجة سنة خمس و سبعمائة
 بدار الحديث التورية و اجاز الشيخ فسح الله تعالى في مدة ...
 لمن سمعه بكماله جميع ما يجوز له روایته بشرطه عند اهله و كتب احمد
 بن حسين بن عبد الرحمن *

The above Sanad, which is dated A.H. 705 and written by one Ahmad bin Husain, states that he and some others studied the work

from the present copy in Dâr al Hadîṣ Nûriyah, at Damascus, under Ibn al 'Attâr (d. A.H. 724=A.D. 1324; see Ad Durar, vol. ii, fol. 3^b), a pupil of the author. The Sanad is attested by Ibn al 'Attâr, thus:—

صح السماع والاجازة المذكورة.....كتبه ابن العطار عفي الله عنه

Aḥmad bin Ḥusain is clearly the scribe of the MS., since the handwriting is identical with that of the Sanad. The following note, on the title-page, tells us that the present MS. fell into the possession of one 'Abdal'azîz, in Mecca, A.H. 1288:—

من فضل الله ... على عبده الغفير عبد العزيز عفا الله عنه

* شوال سنة ١٢٨٨ مكة المشرفة

The handwriting of this note is identical with the handwriting of the note by 'Abdal'azîz Bihârî, described in Lib. Cat., vol. v. part ii, No. 319; hence we may safely conclude that the present MS. was brought from Mecca to Bihâr by 'Abdal'azîz Bihârî.

No. 894.

foll. 60; lines 19; size 7½×5½; 5×3.

بستان العارفين

BUSTĀN AL 'ĀRIFĪN.

A work on Sūfism and asceticism, in three *Bâb*. The first deals with the need for sincerity in all one's deeds and an expression of true intention in one's prayers; the second, with some miscellaneous points; and the third, with certain miracles of the Sūfis.

I. foll. 4-22.	باب في الاخلاص واحضار النية
II. foll. 23-36.	باب في نفائس منشورة
III. foll. 37-60.	باب في ذكر كرامات الاولياء

Author: Muhiyaddîn Abû Zakariyyah Yaḥyâ bin Sharaf an Nawâwi. معی الدین ابو زکریا یعنی بن شرف النووی See No. 893 above.

Beginning:—

الحمد لله الواحد القهار مقدر الارزاق *

For other copies of the work, see Berlin, No. 3018; Cairo, vol. vii, p. 521; Goth., No. 234.

Written in fair Naskh. Dated A.H. 1044.

Scribe: نورالدین ابن بدر الدرین.

No. 895.

foll. 65; lines 15; size $7 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

حل الرموز و مفاتيح الكنوز

HALL U AR RUMÛZ WA MAFÂTÎH AL KUNÛZ.

A work on Şûfîsm, dealing with mystical principles and explaining difficult aphorisms and technical terms. The work is chiefly based on the Qur'ân, Hadîş and sayings of the Şûfîs. We may note that the author, basing his opinion on certain reliable Hadîş, enunciates an original and independent view on the subject of غنا (music), a point much disputed between the Şûfîs and orthodox Muhammadians. He holds it to be valid, in general; see the following passage on fol. 49^b:

فهذه الأحاديث نص صريح في الصحيح على أن الغناء واللعل

* ليس بحرام *

The contents of the work are fully described in Berlin, No. 3010.

Author: 'Izzaddîn 'Abdassalâm bin Ahmed bin Gânim al Maqdisî، عز الدين عبد السلام بن احمد بن غانم المقدسي of the 7th century A.H. Seven works of this author, including the present one, are enumerated in Brock., vol. i, p. 451. He died in A.H. 678=A.D. 1279; see Mir'ât al Janâن, fol. 427^a.

Beginning:—

قال الشيخ الإمام العالم العلامة ... بقية سلف الصالحين عز الدين عبد السلام بن الشيخ الإمام الزاهد الورع ... احمد بن شيخ غانم المقدسي الحمد لله الذي فتح بمقاتيح الغيوب و سميتها حل الرموز و مفاتيح الكنوز الخ *

For other copies of the work see Berlin, Nos. 3010-11; Pet. No. 186; Alger., No. 939; Cairo, vol. ii, pp. 80, 172; vol. vii, pp. 138, 372; Bodl., vol. ii, pp. 80, 231; Escur., Nos. 1546, 350/2; Âsafiyah, No. 89; Râmpûr, No. 103.

Written in good Naskh. Dated A.H. 839.

The following note on the title-page tells us that the present MS. was for some time in the possession of Muhammad As'ad bin Akmaladdîn al Qutbî: من كتب اقر العباد محمد اسعد ابن اكمل الدين القطبي الطف الله به

No. 896.

foll. 176 ; lines 17 ; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

طهارة القلوب والخضوع لعلام الغيوب

TAHĀRAT AL QULŪB WA AL KHUDŪ'
LI ALLĀM AL GUYŪB.

A work on the principles to be observed in the religious and pious life, divided into 30 *Faṣl*. The contents of the work are fully described in Br. Mus. Suppl., No. 235.

Author : 'Izzaddīn Abū Muḥammad 'Abdal'azīz bin Aḥmad bin Sa'd Ad Dīrīnī Ad Dāmīrī Ad Dāhrī Ben Sūdādīrī Ben Dīrī, a Shāfi'i scholar and a Sūfī of Egypt, who was born in Dirīn (a small town in the Garabīyah Province of Egypt), A.H. 612. The date of his death is not given in the biographical notice by Ḥāj. Khal., vol. iv, p. 172. Dr. Rieu, in Br. Mus. Suppl., *loc. cit.*, and Brock., vol. i, p. 451, quoting Al Munāwī, say that he died in A.H. 694, or according to some in A.H. 690 (for which date see also Ibn Mulaqqin, fol. 265) or 698. Isnawī, fol. 201, and the author of Tāj at Tabaqat, fol. 877, give A.H. 697=A.D. 1298 as the date of his death; and this is supported by 'Abdal Wahhāb ash Sha'rānī (*d. A.H. 973=A.D. 1565*; see Lib. Cat., vol. x, No. 567) in Al Lawāqīh, fol. 207. Al Lawāqīh is a very reliable biographical work, especially for the Sūfīs of Egypt; and on this account we may perhaps accept the date given in that work. 'Izzaddīn Abū Muḥammad is the author of a number of works, of which sixteen are enumerated in Brock., *loc. cit.*

Beginning :—

الحمد لله رب العالمين بعد فهذا كتاب فيه فوائد يتذكر بها من

يصفى اليه بسمع قابل النج *

For other copies of the work see Berlin, Nos. 8789-90; Paris, No. 1313; Goth., Nos. 648-9; Cairo, vol. ii, p. 45; Rāmpūr, No. 21.

It was printed in Būlāq, A.H. 1297.

Written in good Naskh. Not dated; apparently, 11th century
A.H.

Scribe : نظام بن رحمة الله

A seal of Qābil Khān, a noble of the Court of 'Alamgīr, is found on the title-page.

No. 897.

foll. 40 ; lines 40 ; size 11×8 ; $9 \times 5\frac{1}{2}$.

مفتھي المدارك

MANTAHĀ AL MADĀRIK.

A very rare work, expounding the various mystical states such as the worldly state of the present world, the state proper to the world of angels, the state in which the mystic exercises miraculous powers, the state of absorption into the Godhead, and others. In the beginning of the work, the author discusses, both from the mystical and theological standpoints, the attributes of God and man. The work is an Arabic translation, with certain additions, of the author's introduction to his Persian commentary on the Qaṣīdah Tâ'iyah of Ibn Fâriḍ (*d. A.H. 632=A.D. 1235*). Jâmî, in Nafahât, p. 650, remarks that though the present work is technically a translation, it may also be regarded as an independent work on the subject, well-known for its excellent representation of mystical views. The work is divided into the following four *Asl*, each of which is subdivided into several *Fasl* :—

I. foll. 2^a-16. الاصل الاول في ذكر رتب الذات و تعليين الاسماء
و الصفات *

II. foll. 17^a-19. الاصل الثاني في ذكر مرتبة الارواح و عالم الملکوت *

III. foll. 20-26. الاصل الثالث في ذكر تعليين عالم المثال و مرتبة
الاجسام *

IV. foll. 27-40. الاصل الرابع في ذكر نشأة الانسان و اطواره.
و احواله *

Author : Sa'íd bin Muḥammad bin Aḥmad al Farġānî (سعد الدين) commonly known as (Sa'daddin). The biographers say that he was the author of a large number of works ; but only the present work and one other are enumerated in Nafahât. Our author received spiritual training under many Sūfis ; but he is always known as the disciple of Qûnawî (*d. A.H. 673=A.D. 1373* ; see No. 873 above). The date of his death is not given in Nafahât ; but Brock., vol. i, p. 450, says that he died in A.H. 699=A.D. 1299.

Beginning :—

الحمد لله القديم تعزز بجلال وحدانيته و لما من الله تعالى
على عبدة الفقير الى الله تعالى سعيد الفرغاني و سمى بمفتھي
المدارك الخ

No other copy of the work is known to us.

Written in fair Naskh. From the handwriting, which is identical with that of *Sharḥ al Fusūṣ* (No. 873 above), it appears that Nûraddîn is also the scribe of the present MS.

No. 898.

foll. 159 ; lines 21 ; size 9×5 ; $7 \times 3\frac{1}{2}$.

وقاية السالك من الآفات والمهالك

WIQÂYAT AS SÂLIK MIN AL ÂFÂT WA AL MAHÂLIK.

A work on Sûfism and asceticism, of which this appears to be the unique copy. The work contains warnings designed to save travellers on the path of mysticism from the machinations of the Nafs Ammâra (soul of man prone to evil), which may ensnare them in unlawful deeds or false theories ; and expounds the hidden philosophical and mystical truths, which are to be found in the principles and duties of the life of the mystic. The work is chiefly based on the Qur'ân, Hadîṣ and sayings of the Sûfîs, and is divided into the following four *Naw'* and a *Khâtimah* :—

- I. foll. 7-20. النوع الأول من التقسيم في المعاصي *
- II. foll. 21-58^a. النوع الثاني من التقسيم في الطاعات *
- III. foll. 58^b-92. النوع الثالث من التقسيم في الأخلاق المذمومة *
- IV. foll. 93-148. النوع الرابع من التقسيم في الأخلاق المحمودة *

Foll. 149-154. *Khâtimah* (epilogue).

The *Khâtimah* deals with عرفة (retirement from the world), and rules of discipline (آداب) to be observed by the novices.

A note written by the scribe on the title-page, which runs thus : وقاية السالك من الآفات والمهالك لشيخ الامام حجة الاسلام ابي حامد محمد بن Gazzâlî (d. A.H. 505=A.D. 1111; see No. 833 above); but this statement is manifestly incorrect, seeing that an author much later than Gazzâlî, viz., Shihâbaddîn as Suhrawardî, who died in A.H. 632=A.D. 1234, is quoted on fol. 20^b, in the following passage from 'Awârif al Ma'ârif (see No. 860 above) :—

ذكر صاحب العوارف لطيفة في جنس ما يدخل البطن وما يحدث من الداء وزالته باستعمال الدواء قلل رحمة الله ان الله تلطى حكمته الخ *

The author refers on fol. 50^b to another composition of his, *Iqtibâs al Fawâid*, in the following terms :—

و قد اتيانا من ذلك في اول كتابنا المسمى باقتباس الفوائد *

Neither this work nor the present one is mentioned in any catalogue, however, and we are unable to throw light on their authorship ; but from the fact that, in the passage quoted above, the author of 'Awârif is referred to as رحمة الله, a term which is always used for the dead, and that there is no reference to any author of the 8th century A.H., we may conclude that our author belongs to the 7th century A.H.

Beginning :—

الحمد لله الذي زرع حب الاجتباء و البداية في قلوب الاختصاص...
... و الصلوة و السلام على رسوله و نبيه محمدن الذي ساده غيرة من الانبياء
..... و بعد فجمعت في هذا المختصر من اقوال العلماء العارفين
و الحكماء المقربين ما يحصل للمتجرد الاكتفاء و يكون لداء المريد من شفاء
..... و سميتها و قاية السالك من آفات و المهالك و ليس غرضنا في الكلام
على الظاهر من هذه الاذواع فان الكتب مشحونة بذلك و انما غرضنا الكلام
على حقائقها و اسرارها الغامضة و خفايا الافات و وساوس النفوس الخ *

Written partly in *Naskh* and partly in *Nasta'liq*. Dated A.H. 1054.

One Niżâmî, in the following note, tells that he purchased the present MS. in A.H. 1080 :—

و قد ملكت بالشراء الصحيح في البلدة المعظمة قنوج خمسة
عشر من ربيع الآخر سنة ١٠٨٠ هـ *

No. 899.

fol. 66; lines 12; size 8 × 6; 6½ × 4.

التنوير في اسقاط التدبير

AL TANWÎZ FÎ ISQÂT AT TADBÎR.

A work, containing a discussion of mystical views relating to divine predestination and human contrivance. It was composed

in Mecca. Later on, the work was revised and enlarged by the author in Damascus. The present MS. is a copy of the revised edition of the work.

Author: Tâjaddin Abu'l Faḍl Aḥmad bin Muḥammad bin Ḥajj al-dīn Abū al-faḍl Aḥmad bin Muḥammad bin Ḫatā' allāh al-Iskandarānī, a famous scholar and Ṣūfi of Cairo, belonging to the Shâdâliyah order. He is the author of a number of works on different subjects, of which fifteen (including the present work) are enumerated in Brock., vol. ii, p. 118. Our author received spiritual training under several Ṣūfîs; but he is chiefly known as the disciple of Abu'l 'Abbâs al-Murîsî (d. A.H. 686=A.D. 1287; see ḥusn al-Muḥâdarah, fol. 262). He was one of the declared adversaries of Ibn Taimiyah (d. A.H. 728=A.D. 1329; see Lib. Cat., vol. v, part ii, No. 464/1). He died in A.H. 709=A.D. 1309. See, for his life and works, Mir'ât al-Janâن, fol. 442; ḥusn Al Muḥâdarah, fol. 264^a; Ad Durar Al Kâminah, vol. i, fol. 169; Al Lawâqîh, fol. 118; Br. Mus. Suppl., No. 237/1.

Beginning:—

* الحمد لله المتفرد بالخلق و التدبير الخ

For other copies of the work see Berlin, No. 3089; Goth., p. 891; Paris, No. 1348; Alger., No. 881,2; Cairo, vol. ii, p. 77; Aṣafiyah No. 96; Râmpûr, No. 74.

The work was printed in the Wahâmiyah Press of Delhi, A.H. 1300.

Written in good Naskh. Dated A.H. 1044.

Scribe: عبد العزيز بن حسن.

No. 900.

foll. 18; lines 19; size $8 \times 5\frac{1}{2}$; $6\frac{1}{3} \times 4\frac{1}{2}$.

الحكم العطائيه

AL HIKAM AL 'ATÂ'İYAH.

A work containing mystical maxims and aphorisms, divided into 30 Bâb. The present copy is defective for want of the preface.

Author: Tâjaddin Abu'l Faḍl Aḥmad bin Muḥammad bin Ḥajj al-dīn Abū al-faḍl Aḥmad bin Muḥammad bin Ḫatā' allāh Al Iskandarānī. See, for his life, No. 899 above.

The present copy begins abruptly thus:—

* ثلثين بابا بباب العلم

For other copies of the work see Berlin, Nos. 8689-90; Paris, No. 1349; Cairo, vol. ii, p. 80; Râmpûr, Nos. 101-2.

Written in fair Naskh. Dated A.H. 1105.

No. 901.

foll. 321; lines 17; size 10×6; 7×3.

شرح الحكم العطائية

SHARH AL HIKÂM AL 'ATÂ'ÎAH.

A detailed commentary on the preceding work; also known under the title, *Gaiş Al Mawâhib*. The full text is quoted in the commentary; but the arrangement differs somewhat from that which is found in No. 900 above. The tenth *Bâb* there is here the first *Bâb*; and the first *Bâb* there is here the eighth.

By Muḥammad bin Ibrâhîm bin 'Abbâd An Nafzî Ar Rundî مُحَمَّد بْن إِبْرَاهِيمَ بْن عَبَادِ النَّفْزِي الرُّندِي, a Şüfi and scholar of the 8th century A.H., who was born in Rund (in Spain), A.H. 733. He died in A.H. 796=A.D. 1394. See Brock., vol. ii, p. 118; Cairo, vol. ii, p. 77.

Beginning:—

قال العبد الفقير الى الله تعالى المعتمد في غفران ذنبه
على الله تعالى محمد بن ابراهيم بن عباد النفرزي الحمد لله
المتفرد بالعظمة والجلال الخ *

The present commentary was printed in Bûlâq, A.H. 1285; and again in Cairo, A.H. 1306.

For other copies of the work see Berlin, Nos. 8690-2; Munich, No. 130; Leid, No. 2261; Paris, No. 1340; Br. Mus. Suppl., No. 889: India Office, No. 696; Cairo, vol. ii, p. 97; Râmpûr, Nos. 171-73.

Written in good Naskh. Not dated; apparently, 9th century A.H.

No. 902.

foll. 233 ; lines 25 ; size 8×6 ; 6×4.

The Same.

Another copy of the preceding commentary, beginning like the above.

Written in fair Naskh. Not dated ; apparently, 11th century A.H.

No. 903.

foll. 110 ; lines 18 ; size 8×6 ; 6×4.

الفرقان بين اولياء الرحمن واولياء الشيطان

**AL FURQÂN BAINA AWLIYÂ' AR
RAHMÂN WA AWLIYÂ' ASH
SHAITÂN.**

A work in which the author explains the meaning of the term *Wali* (ولي), a title applied to a Sufi, and discusses to whom it is applicable. The author holds that this title can only be applied rightly to one whose conduct, speech and deeds are in accordance with the teachings of Islam, and supports his argument by reference to the Qur'an and Hadîsh. The contents of the work are fully described in Berlin, No. 2082.

Author : Abu'l 'Abbâs Al-hâmid bin 'Abdalhalîm bin 'Abdassalâm ابو العباس احمد بن عبد الحليم بن عبد السلام (ابن تيمية). He died in A.H. 728=A.D. 1327 ; see Lib. Cat., vol. v, part ii, No. 462/1.

Beginning :—

* الحمد لله نستعينه و نستغفره العزيم *

For other copies of the work see Berlin, Nos. 2082-3 ; Râmpûr, 247.

The work was printed in Bûlâq, A.H. 1310.

Written in fair Naskh. Not dated ; apparently, 13th century A.H.

No. 904.

foll. 45 ; lines 15 ; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

اعطلاحات الصوفية

İSTİLÂHÂT AS ŞÜFIYAH.

(The above is the title under which the work is noticed in other catalogues; but in our copy, the title is given as Sharḥ u İstilâhât As Şüfiyah.)

A work, in which the author explains the mystical terms used in the following compositions of his :—

(i) Sharḥ u Maqâzil As Sâ'irîn; for a copy of which see India Office, No. 600.

(ii) Tâwîlât al Qur'ân; for a copy of which see Berlin, No. 873.

(iii) Sharḥ u Fuṣûṣ Al Hikam (see No. 875 above).

Author: Kamâladdin 'Abdarazzâq al Kâshânî (d. A.H. 736=A.D. 1335). See No. 875 above.

Beginning :—

الحمد لله الذي نجانا من مباحث علوم الرسمية فاني لما
فرغت من تسويد شرح كتاب مغازل السائرين و كان الكلام فيه وفي شرح
فصول الحكم و تأويلات القرآن مبنيا على اصطلاحات الصوفية الخ *

For other copies of the work see Berlin, No. 3460; Goth., No. 76; India Office, No. 662; Âşafiyah, Nos. 360, 407, 807; Râm-pûr, No. 35. A portion of the present work, edited by Dr. Sprenger, was published in Calcutta, A.D. 1845.

Written in fair Naskh. Not dated; apparently, 13th century A.H.

No. 905.

foll. 133 ; lines 15 ; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

العروة لأهل الخلوة

AL 'URWAH LI AHL AL KHALWAH.

A rare work on Sûfism, expounding the mystical dogmas relating to the existence of God and His attributes. The views of the theologians, and of the Sûfîs of the Wujûdiyah and the Shuhûdiyah groups (for whom, see No. 865 above), are fully discussed. The author, who

belonged to the latter group, rejects the views of the Wujûdiyah group as contrary to Islamic principles ; and claims that the views of the Shuhûdiyah group are in full agreement with those of the Ahl as Sunnah Wa Al Jamâ'ah (أهل السنّة والجماعّة), the most popular and widely accepted school of Islamic doctrine. Our author refers to this school as الصراط المستقيم, or the right path. The author's criticisms, in the present work, of the views of the Wujûdiyah group resulted in a public disputation between him and 'Abdarazzâq al Kâshâni (see No. 875 above), a member of the Wujûdiyah group ; for a full description of which, see *Nafahât*, pp. 558-571.

The present work, which is based mainly on notes made by the author on different occasions, was composed in A.H. 726 ; and is generally held to be the most authoritative exposition of the views of the Shuhûdiyah group.

It is divided into the following six *Bâb* :—

(i) foll. 1-15^a. الباب الأول في ثبات وجود الواجب وجوده *

(ii) foll. 15^b-62. الباب الثاني في التوفيق بين الأقوال المختلفة *

* (iii) foll. 63^a-82^a. الباب الثالث في تقسيم الأشياء من حيث العصر
والأضافة وكيفية ظهور المكناة على الترتيب

مفرداً و موجلاً *

(iv) foll. 82^b-86. الباب الرابع في ترتيب الحق الواجب وجودة من جميع
ما يختص به الامكان *

(v) foll. 87-93^a. الباب الخامس في النبوات و الولايات *

(vi) foll. 93^b-133. الباب السادس في بيان الصراط المستقيم *

The last *Bâb* is subdivided into four *Fâṣl*, which contain occasional biographical details ; and in the first of which the author describes the Divine inspiration, which led him to be a Sûfi and a strict follower of the doctrines of the Ahl as Sunnah. The manner in which he reconciles the views of the Sûfis and the theologians in regard to disputed points of doctrine, in the second *Bâb* of his work, is specially noted by his biographers as evidence of the author's merits.

Author: Ahmad bin Muhammad bin Ahmad As Samnâni
أحمد بن محمد بن أحمد السمناني,
'Alâ'addawlah, ابو المكارم علاء الدولة, a noble of Samnân, well known as a
Sûfi, and an author of great repute, whose works on the Qur'ânic

branches, Şûfîsm, theology and ethics, number about 300. See *Ad Durar al Kâminah*, vol. i, fol. 152. Very few of his compositions, however, can now be traced ; and Brock., vol. ii, p. 166, mentions only three (including the present one), which are to be found in different libraries. He was born in Samnân, A.H. 659 ; and completed his studies at the age of 15, when he entered the service of Sultân Arğu Khân, a famous Mongol king of Persia. A few years later, he was granted the title of 'Alâ'addawlah ; and afterwards he became personal adviser to the Sultân. His intimacy with the Sultân and his official duties seriously interfered, not only with his studies, but also with his prayers. Indeed, according to the author's own confession, excepting the قل لِلّٰهِ ارْبَعَةٌ (the four very short Sûras of the Qur'ân, beginning with word Qul) and a few others, he forgot the whole of the rest of the Qur'ân. The author tells us in the following passage of the present work that, in A.H. 683, while engaged with the Sultân in a war against his uncle, Sultân Ahmad (see *Târikh Guzîda*, p. 583), he was led by a Divine inspiration to devote himself to a religious and pious life :—

فُرِجْرَنِي زَاجِرُ الْحَقِّ فِي صَفَ القَتَالِ فِي الْوَاقِعَةِ الَّتِي وَقَعَتْ بِيْنَهُ
وَبِيْنَ عَسْكَرِ عَمِّهِ سُلْطَانِ اَحْمَدِ بَخْتِ قَزْوِينِ سَنَةِ ثَلَاثَ وَثَمَانِينَ وَسَمَائَةِ
فِي اِثْنَاءِ اِشْتِغَالِي بِالتَّكْبِيرِ عَنْ الدَّرَّةِ وَالْحَمْلَةِ عَلَىِ الْعَدُوِ فَرَفَعَتْ الْحَجَبُ
مِنْ قُوَّةِ الرَّاجِرِ بِحِيلَتِ شَاهِدَتِ الْآخِرَةِ وَمَا فِيهَا عَلَىِ نَحْنُ وَمَا نَطَقَ بِهِ
الْكِتَابُ وَالسَّنَةُ *

After this, he attended strictly to his religious duties. In A.H. 685, he fell seriously ill, and was advised by the Royal Physicians to go for a change to Samnân. This the Sultân allowed him to do. On his way to Samnân, he experienced a marked improvement in his health ; and on his arrival there, his health was fully restored. This he took to be an indication that it was God's will that he should leave the service of the Sultân ; and he accordingly sent in his resignation.

He then began to devote himself to the study of religious works ; and his study of *Qût al Qulûb*, a famous work on Şûfîsm (see No. 826 above), turned his attention to Şûfîsm, and made him determine to renounce the world. After dividing two-thirds of his property among his legal heirs, he built a monastery near the tomb of Hasan Sakkâkî, a famous Şûfi of the 5th century A.H., and handsomely endowed the same. In A.H. 687, he visited Bağdâd, where he

adopted the Ṣūfi 'Abdarrahmān as his spiritual Shaikh ; and in the company of the latter visited Mecca, where our author, in A.H. 689, received from the above-mentioned Shaikh the Sanad for Ṣūfism. At the end of the same year, he was directed by his Shaikh to return to Samnān, where he passed the remainder of his life in imparting spiritual training and in composing works. The author tells us that he performed not less than 143 Arba'ūn, each being a fast of 40 days. Such was his eminence as a Ṣūfi that he was adopted as guide, both in practice and doctrine, by Bahā'addin Naqshband, the founder of the Naqshbandiyah order. The commonly accepted date of our author's death is A.H. 736=A.D. 1335 ; but the author of *Faṣl al-Khitāb* (see Persian Hand-list, No. 1351) only tells us that he died after A.H. 730. For his life see *Ad Durar al-Kāminah*, vol. i, fol. 152; *Nafahāt*, p. 554; *Mujmal Faṣihī*, fol. 211; *Habib as Siyar*, vol. iii, part i, p. 125; *Tāj at Tabaqāt*, vol. viii, fol. 205 ; Beale's Biographical Dictionary, p. 49 ; Brock., vol. ii, p. 166.

Beginning :—

وَ حَمْدَةُ الْوَاجِبِ عَلَى كُلِّ مَوْجُودٍ اِمَّا بَعْدَ فَقَدْ سُنْحَ بَغْتَةً
يَوْمَ الْاَحَدِ بَعْدَ صَلَوةِ الصَّبَحِ مِنْ اِعْتِكَافِي فِي مَسْجِدِ صَوْفِيَا آبَادَ مِنْ شَهْرِ
الْمَبَارَكِ سَنَةِ عَشْرِينَ وَ سَبْعِمَائَةِ اَنْ اِبُوبَ التَّرْتِيبِ بَعْضُ
الْقَدِيسِيَّاتِ الْمُوَارِدَةِ عَلَى قَلْبِي وَ سَمِيَّتِهِ الْعُرُوْةُ لِاهْلِ الْخَلْوَةِ *

For the only other copy of the work known to us see Cairo, vol. ii, p. 5.

Written in good Naskh. Not dated ; apparently, 12th century
A.H.

No. 906.

foll. 60 ; lines 26 ; size $12 \times 8\frac{1}{2}$; 9×5 .

* الداء والدواء

AD DÂ'U WA AD DAWÂ'U.

The present work is noticed under the same title in *Hāj. Khal.*, vol. ii, p. 633 ; but in vol. v, p. 82, it is again mentioned under the title, *Al Jawâb Al Kâfi li Man Sa'ala 'An ad Dawâ' Ash Shâfi*. Both these titles are found on the title-page of our copy.

A work on Sūfism, setting forth the spiritual remedies to be resorted to in case of trial and temptation; composed in reply to the following five questions, addressed to scholars by some enquirer:—

ما تقول السادة العلماء ائمّة الدين في رجل ابنتى ببلية و علم
انها ان استمرت به افسدت ذنيبة و آخرته وقد اجتبه في رفعها عن نفسه
بكل طريق فما تزداد الا توقدا و شدة فما الحيلة في دفعها *

The reply to these questions begins as follows:—

فاجاب الشيخ الامام ... ابو عبد الله شمس الدين محمد بن ابي بكر
بن ايوب امام المدرسة الجوزية الحنبلية الحمد لله رب العالمين
ثبت في صحيح البخاري من حديث ابي هريرة رضي الله عنه عن
النبي صلى الله عليه وسلم انه قال ما انزل الله داء الا انزل له شفاء النع *

Author: Shamsaddin Abû 'Abdallâh Muhammad bin Abî Bakr
شمس الدين ابو عبد الله محمد بن ابي بكر بن ايوب القيسى
(d. A.H. 751=A.D. 1352; see Lib. Cat., vol. v, part ii, No. 323).

For other copies of the work see Berlin, Nos. 6295-6; Cairo,
vol. ii, p. 519; Br. Mus. Suppl., No. 238.

Written in fair Naskh. Not dated; apparently, 13th century
A.H.

No. 907.

fol. 113; lines 21; size 8 x 6; 6½ x 4.

شفاء الاسقام في زيارة خير الانام

**SHIFÂ' AL ASQÂM FI ZIYÂRATI
KHAIR AL ANÂM.**

A very old and valuable copy of Shifâ' al Asqâm, studied under the author by his son and other scholars, and containing autograph notes by the author and his son. The work is mainly concerned with a discussion, from the theological and mystical points of view, of the validity of the practice of visiting the tomb of the Prophet and praying for his assistance. The similar practice of visiting the tombs of others is also discussed. After a long discussion, our author holds that the practice of visiting tombs and praying for assistance there is valid in Islam; and throughout the work, he supports his

argument by reference to the Qur'ân, Hadîs and sayings of Sûfîs, jurists and theologians. The work is divided into the following ten *Bâb* and a *Khâtimah* :—

- (i) foll. 3–19. الباب الاول في الاحاديث الواردة في الزيارة *
- (ii) foll. 20–24^a. الباب الثاني فيما ورد من الاخبار والاحاديث د الا على فضل الزيارة *
- (iii) foll. 24^b–29. الباب الثالث فيما ورد من السفر الى زيارة صلی الله عليه وسلم *
- (iv) foll. 30–37^a. الباب الرابع في نصوص العلماء على استعباب زيارة قبر سيدنا رسول الله صلی الله عليه وسلم *
- (v) foll. 37^b–46^a. الباب الخامس في تقرير كون الزيارة قربة *
- (vi) foll. 46^b–53. الباب السادس في كون السفر اليها قربة *
- (vii) foll. 54–73^a. الباب السابع في دفع شبهة الخصم و تتبع كلماته *
- (viii) foll. 73^b–81^a. الباب الثامن في التوسل والاستغاثة والتشفع بالنبي صلی الله عليه وسلم *
- (ix) foll. 81^b–96^a. الباب التاسع في حياة الانبياء عليهم السلام فاحتاجنا ... بالنظر فيما قد قيل وذلك بالنسبة الى الانبياء والشهداء وسائر الموتى *
- (x) foll. 96^b–109. الباب العاشر في الشفاعة *

Foll. 110–112. *Khâtimah*. Contains prayers addressed to the Prophet.

Author: 'Alî bin 'Abdal Kâfi bin 'Alî bin Tammâm bin Yûsuf bin Mûsâ bin Tammâm bin Hâmid bin Yahyâ bin 'Umar bin Uşmân bin 'Alî bin Mansûr bin Sâlim as Subkî على بن عبد الكافي بن علي بن تمام بن حامد بن يحيى بن عمر بن عثمان بن علي بن يوسف بن موسى بن تمام بن حامد بن يحيى بن عثمان بن سالم السبكي, the most famous scholar of his age, and the father of 'Abdalwahhâb as Subkî (d. A.H. 771=A.D. 1370; see Lib. Cat., vol. xii, No. 766). He composed a number of works on different branches of Islamic learning; of which seventeen (including the present work) are enumerated in Brock., vol. ii, p. 87. He was born in Subk, A.H. 683, where he studied under his father and some others. He left his native place for Cairo, where he studied under distinguished scholars, and received spiritual training from Ibn 'Atâ' (d. A.H. 709=A.D. 1309; see No. 899 above). In A.H. 704 he visited Alexandria, where he studied for about three years; and in A.H. 707 he attended lectures of different scholars in Syria. He then returned

to Cairo, where he worked first as a professor in the Mansûriyah Madrasah, and afterwards as the head professor in the Jâmi' Tûlun. In A.H. 739, on the death of Jalâl Qazwînî, he was appointed by King Malik Nâsir (A.H. 709–741=A.D. 1309–1340) to succeed him as Chief Justice of Syria. This office he vacated, in A.H. 742, to become Principal of the Dâr al Hâdiyah Ashràfiyah in Damascus, where the present MS. was studied under the author in A.H. 745. (See note quoted below.) He afterwards held the post of Principal of the Dâr al Hâdiyah Shâmiyah in Syria. In A.H. 746 he was reappointed Chief Justice of Syria, and held this post till Ramadân, A.H. 755; when on account of his serious illness he was obliged to resign it, and returned to Cairo, where he died in A.H. 756=A.D. 1355. See for his life and works, Isnawî, fol. 258; Ibn Mulaqqin, fol. 209; Ad Durar al Kâminah, vol. ii, foll. 38–43; Brock., *loc. cit.*

Beginning:—

الحمد لله الذي من علينا برسوله ... فهذا كتاب سميته بشفاء

الاسقام الخ

The quotations, made by the author from other works, are invariably from reliable copies of those works, such as autograph copies, copies bearing the autograph notes of the author, copies studied by or transcribed by scholars. In this connection, he mentions specially an autograph copy of *Ithâf az Zâ'ir* by Abu'l Yuman (*d. A.H. 613=A.D. 1213*; see Lib. Cat., vol. v, part ii, p. 48), which was in his possession, thus:—

هكذا اوردة ابواليمين في كتاب اتحاف الزائر و هو عندى

* بخط مصنفه *

He also refers to a copy of *Târikh u Ibn 'Asâkâr*, transcribed by Barzâlî in 80 volumes (two volumes of which transcription are found in the Library; see Hand-list, No. 2470–1), thus:—

و رأيت في تاريخ ابن عساكر بخط أبي عبد الله البرزالي *

The present copy of *Şifâ' al Asqâm* was transcribed, by one Muhammed bin Ahmed, for the collection of Muhammed bin Ahmed at Tanûkhî (*d. A.H. 746=A.D. 1347*; see Ad Durar al Kâminah; vol. ii, fol. 234).

The following note at the end tells us that it was compared with the autograph copy in A.H. 740:—

بلغت هذه النسخة مقابلة باصل مصنفها فصححت بمحمد الله حسب الامكان وكان الفراغ من ذلك في اليوم العاشر من جمادى الاولى سنة اربعين و سبعمائة *

This is followed by another note, telling us that the present MS. was again compared with the autograph copy, while it was being studied under the author: ثم قوبلاً ثانيةً حالة السماع باصل مصنفه ادَمُ اللَّهُ بِرَكَتَهُ. This note is based on the Sanad quoted below, dated the Madrasah 'Âdiliyah of Damascus, A.H. 740, and written by Muham-mad bin 'Alî bin Sa'îd al-Ansârî (d. A.H. 752=A.D. 1353; see Ad Durar al Kaminah, vol. ii, fol. 377), who says that he and Muham-mad bin Ahmad at Tanukhî, the owner of the copy mentioned above, studied the present work under the author in a joint sitting, held in that year, and attended by a group of scholars, which included the author's son, Husain bin 'Alî (d. A.H. 755=A.D. 1356; see Ad Durar al Kâminah, vol. i, fol. 384). An Ijâza was granted by the author to all who attended the sitting:—

الحمد لله الذي حمداً يوافي نعمه ويكافي مزيده و بعد فقد سمع هذا الكتاب الموسوم بشفاء الاسقام على مؤلفه شيخنا و سيدنا الامام العالم ولـى الله قاضي القضاة ... سيد الحفاظ و المحدثين ابى الحسن علي بن سيدنا عبد الكافى بقراءة محمد بن عبد الرحمن الشافعى صاحب هذه النسخة محمد بن احمد بن محمد التنخوي الحنبلي و الامام العالم الفاضل الاوحد ابوالطيب الحسين بن سيدنا المسمع فسح الله تعالى في مدينتهما و محمد بن علي بن سعيد الانصاري و داخته ... وصح وثبت في خمسة مجالس سنة اربعين و سبعمائة بالمدرسة العادلية بدمشق المحروسة و اجاز المسمع فسح الله في مدينته لمن سمع هذا الكتاب او بعضه جميع ما يجوز له روایته *

The above Sanad is attested by the author himself, thus:—

صحيح ذلك و كتب علي بن عبد الكافى السبكى *

The Sanad is followed by an autograph note of the author's second son, 'Abdalwahhâb, the famous author mentioned above, in which he

says that he and Muhammed bin ‘Isâ As Salsalî (*d. A.H. 760=A.D. 1358*; see *Ad Durar al Kâminah*, vol. ii, fol. 428) studied the first four chapters of the work in the Dâr al Hâdiş Ashrafiyah in Damascus:—

قرأت من اول هذا و هو شفاء الاسقام الى الباب الرابع ... على معلقه سيدني و والدي احسن الله اليه وصح ذلك في مجالس آخرها في رمضان المعظم سنة خمس و اربعين و سبعمائة و سمع شمس الدين محمد بن عيسى السلاسلی بدارالحدیث الشرفیہ بدمشق المحروسة و كتب ابونصر عبد الرحمن بن علي بن عبد الكافی السبکی الشافعی
کان اللہ له *

Written in good Naskh. Not dated; but transcribed in or before A.H. 745, the year in which the present copy was studied.

Foll. 1-12 and 61-69 are additions, written in a later hand.

Only one other MS. copy of the work is known to us, viz., ‘Âsafiyah Library, No. 39; but the work was printed in the Dâ’irat al Ma’ârif of Hyderabad in A.H. 1306.

No. 908.

foll. 120; lines 21; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

الارشاد و التطريز

AL IRSHÂD WA AT TÂTRIZ.

A work on Şüfism, treating of the virtues of reciting the Qur’ân and repeating prayers, together with a description of the supernatural powers contained in those prayers. The work contains in all nearly 1,000 verses, of which 333 are borrowed from other Şüfi works and the rest are composed by the author himself. The work is based on the Qur’ân, Hâdiş and sayings of the Şüfîs. The author quotes about 200 Hâdiş, transmitted to him by his Shaikh, Radîad-dîn at Tabarsî (*d. A.H. 722=A.D. 1322*; see Lib. Cat., vol. v, part i, p. 176). The work ends with 7 Qâsidas. The first three are in praise of the Prophet; the 4th and the 5th are in praise of the Şüfîs; while the last Qâsida is in praise of Islamic dogmas enumerated by the author, and is designated by the author *Shamsul ’Imân fi Tawhîd ar Rahmân Wa ’Aqîdat u Ahl Haqq wa Al ’Iqân* شمس الایمان فی توحید الرحمن و عقیدة اهل الحق و الایمان. The work is divided into 10

Bâb. The contents of the work are fully described in Berlin, No. 8801.

Author: 'Afifaddîn 'Abdallâh bin As'ad bin 'Ali bin Sulaimân al Yâfi'i Ash Shâfi'i , عفيف الدين عبد الله بن اسعد بن علي بن سليمان الشافعى, a prominent Sûfi scholar, historian and author of the 8th century A.H. He belongs to the Himyârî tribe of Yaman, and was born in Yaman, A.H. 698; where he studied in a Madrasah of Yaman the Qur'ânic branches of learning under Jamâladdîn Abû 'Abdallâh Muhammâd bin Aḥmad (d. A.H. 748=A.D. 1347; see the present author's *Mir'ât al Janâن*, fol. 458^b), a distinguished teacher of this subject. Afterwards he turned his attention to Sûfism, and adopted the Sûfi 'Ali bin 'Abdallâh at Tawâshî (d. A.H. 748=A.D. 1347; see *Mir'ât al Janâن*, fol. 459) as his spiritual Shaikb. In A.H. 718 he left Yaman for Mecca and Medina, where he studied for six years, and from time to time attended the sittings held by the Sûfîs of those places.

Early in A.H. 724, he left Arabia in order to visit such places as Damascus, Jerusalem and Cairo, where, as we are told by his biographers, he received both literary and spiritual training from eminent Sûfîs, who granted him Sanads of scholarship and Sûfism. He was also presented with *Khirqas* by several Sûfîs. The last of these was presented to him by 'Izzaddin; a presentation referred to in our author's *Mirât al Janâن*, fol. 453^b, in the following words:—
شیخ عزالدین و کان آخر من البستنی الخرقه . Thereafter our author returned to Mecca, where he devoted himself to giving training in mysticism to his novices, and in composing his works. In all, 13 works of the author are enumerated in Brock., vol. ii, p. 177; of which *Mirât al Janâن*, which has recently been printed at the Dâ'irat al Ma'ârif Press, Hyderabad, is a standard historical work. He died in Mecca, A.H. 768=A.D. 1366. For his life and works see *Ibn Mulaqqin*, fol. 308; *Isnawî*, fol. 405; *Ad Durar al Kâminah*, vol. i, fol. 511; *Nafahât*, 681; *Safinat al Awliyâ*, p. 68; preface by Sir E. Denison Ross to his Calcutta edition of *Marham al 'Ilal*. Brock., loc. cit., tells us in a footnote that, according to *Tabaqât* of Qâdî Shuhba 'Afifaddîn, our author died in A.H. 778; but in our copy of this *Tabaqât*, fol. 152 (see Hand-list, No. 2455), the date of his death is indicated as follows: ٧٦٨, i.e., 768. We may suppose either that Brockelmann read the words ٧٦٨ و سنتين و سبعماة (78), or that the scribe of the copy of the *Tabaqât*, to which he referred, transcribed the date wrongly سبعين (68). The weight of authority among the biographers mentioned above is in

favour of A.H. 768; and we may safely reject the date A.H. 767, given by Subkî, in *Tabaqât*, vol. vi, p. 103, and the date A.H. 771, given by Hâj. Khal., vol. iii, p. 171. The author of *Mir'ât al Asrâr*, a big biographical work on the Sūfîs in Persian, mentions the author on fol. 485, and tells us that he failed to trace the date of his death.

Beginning :—

الحمد لله الذي عقل العقول من ادراك ذاته و بعد فهذا كتاب
مشتمل على عشرة ابواب و سميتها الارشاد و التطريز الخ *

For other copies of the work see Berlin, Nos. 8801-2; Âṣafîyah Library, No. 719.

Written in fair *Naskh*. Dated A.H. 1073.

No. 909.

foll. 156; lines 26; size 10 x 6; 8 x 4.

RAUD AR RIYÂHÎN FÎ HIKÂYÂT AS SÂHHIN.

روض الرياحين في حكايات الصالحين

The following is an alternative title of the work: *Nuzhat al 'Uyûn an Nawâzîr* نزفقة العيون النواذير. Both titles are given by the author himself in the preface.

The present work is a collection of 500 anecdotes of the Sūfîs and pious men, chiefly taken from the works of the following authors: (i) Gazzâlî (see No. 833 above); (ii) Qushairî (see No. 828 above); (iii) Abû 'Abdallâh Muhammâd bin Ibrâhîm al Jîrî; (iv) Ibn 'Atâ ash Shâdilî (see No. 899 above); (v) Abul 'Abbâs Aḥmad bin 'Atâ al Qastallânî; (vi) Shihâbaddîn As Suhrawardî (see No. 860 above); (vii) Ibn Jawzî (see Lib. Cat., vol. x, No. 512); (viii) Abû Muhammâd 'Abdallâh Ibn Qudâmah al Maqdisî (see No. 857 above); (ix) Abu'l Laiṣ as Samarqandî (see No. 821 above); (x) Abû Aḥmad bin 'Alî, commonly called Ibn al 'Arabî. Most of the anecdotes begin with the name of the narrator; but some are anonymous, and begin with the words: عن بعض or عن بعض الصالحين (from a certain faqîr or saint). These anecdotes, for the most part, record instances of the supernatural powers manifested by the Sūfîs, and draw a lesson from each regarding mystical principles and practices. The author, in the preface, tells us that he

composed the present work, having noted the view frequently expressed by reliable Sūfis that anecdotes of this nature serve as a help and encouragement to novices in their progress in spiritual learning. Besides these anecdotes, the work contains a Muqaddimah, Khātimah and Khātimat al Khātimah. The Muqaddimah is divided into the following two *Fasl*, in the first of which the author enumerates the virtues of the Sūfis, and in the second upholds the validity of the supernatural powers manifested by them:—

I. foll. 2-10^a, الفصل الأول من المقدمة في شيءٍ من فضائلِ

ال أولياء و الصالحين و الفقراء *

II. foll. 10^b-14, الفصل الثاني في أثبات كرامات الأولياء و السادة

* الصوفية

The Khātimah, like the Muqaddimah, consists of two *Fasl* the first of which contains a refutation of those who question the genuineness of anecdotes of this nature, while the second contains a statement of important dogmas of the Sūfis. The Khātimat al Khātimah contains four Qasidas in praise of the Prophet. Both the Khātimah and the Khātimat al Khātimah are wanting in the present copy.

From the details of its subject matter given above, it will be clear that this is a work on Sūfism, as it is noted in Rāmpūr, No. 155, and Âṣaffiyah, No. 73; and not a work on Ethics, as described in Berlin, No. 8804, nor a biographical work, as described in India Office, No. 708, and Paris, No. 2040.

Beginning :—

الحمد لله المعروف ... الموصوف بالكمال في الازل اما بعد فاني
 لما كنت محباً للأولياء ... و مولعاً بكلامهم و حكایاتهم في كتب الحقائق
 والدقائق هذ الكتاب روض الرياحين في حکایات الصالحين و لقبته نزهة
 العيون النواذر ... انتخبته و جمعته و الفته عن كتب عديدة لائمه كبار منهم
 وغير هؤلاء العشرة و اودعته خمسينية و خمس فصول
 منها فصلان لمقدمة و فصلان لختامة و فصل لختامة الخاتمة الحکایات
 عن الأولياء و الصالحين ... ينتفع بها الزهاد و العباد و تقوى بها قلوب
 المرتدين كما رويتنا عن تاج العارفين ... این القاسم الجنيد
 فقال الحکایات جند من جنود الله تقوى بها قلوب المرتدين *

Author: 'Afifaddin 'Abdallâh bin As'ad bin 'Ali bin Sulaimân al Yâfi'i. عفيف الدين عبد الله بن اسعد بن علي بن سليمان اليافعي. He died in A.H. 768=A.D. 1366; see No. 908 above.

The work was printed in Bûlâq, A.H. 1280, and again in Cairo, A.H. 1307.

The main portion of the MS., viz., foll. 1-126, is written in fair *Naskh*. The MS. is not dated; but as will appear from the note quoted in the next paragraph, it must have been transcribed before A.H. 940. One Qâdî Qâsim bin 'Alâaddîn had foll. 127-156 transcribed and added to the MS. in A.H. 1001, by the scribe, Ismâ'il bin Hasan al 'Âmî.

The following note on the title-page, written in the Turki language, tells us that the MS. was formerly in the possession of Kamâlpâshâzâda, a famous scholar of Turkey, who died in A.H. 940 =A.D. 1533; see Brock., vol. ii, p. 449:—

از آن کمال با شازاده علیه الرحمة جمع کتبه رفع حجج ممکن
اولمدي بلد مکه علم بلک ايمش او قمچ دکل *

Another note on the title-page, indicating both the title of the work and the author's name, runs thus:—

هذا الكتاب المسمى بروض الرياحين في حكايات الصالحين و لتجده
نزهة العيون النواذير مما ألغى الشيخ اليافعي *

* This is followed by an autograph note of Sûfî 'Ali Akbar al Maudûdi, the author of a Persian commentary on *Nafâhât* (see Lib. Cat., vol. ii, No. 208), and a Sûfî of the 12th century A.H., who tells us that the MS. was for some time in his possession, viz.: مارفي ملك : الفقير على اكبر المودودي.

No. 910.

foll. 83; lines 15; size $7\frac{1}{2} \times 5$; $4 \times 2\frac{1}{2}$.

زبدة التصوف

ZUBDAT AT TAŞAWWUF.

An autograph copy of an exceedingly valuable work on the principles, theories, and technical terms of Sûfism and asceticism, divided into the following 88 short *Bâb*. The present copy is believed to be unique:—

1. foll. 6^b-7^b. الباب الأول في الازل و السابقة و الابد و الخاتمه *
2. foll. 7^b-10^a. الباب الثاني في التوحيد و الموحد *
3. foll. 10^a-12^a. الباب الثالث في المعرفة و العارف و الفرق بين
العلم و المعرفة *
4. foll. 12^a-13^a. الباب الرابع في اسم التصوف *
5. foll. 13^a-14^a. الباب الخامس في اصول مذهب الصوفية و علومهم *
6. foll. 14^b-16^a. الباب السادس في اصول التصوف و الصوفي و بركة
الدخول في التصوف و الصحبة مع الصوفية *
7. foll. 16^b-17^a. الباب السابع في المتشبهين بالصوفية و بطرقهم *
8. foll. 17^b-18^b. الباب الثامن في الملائمية *
9. foll. 19-20. الباب التاسع في الاولياء و علاماتهم و بركة وجودهم *
10. foll. 21-22^a. الباب العاشر في الكرامات و خوف الاولياء باظهارها *
11. foll. 22^b-23^a. الباب الحادي عشر في اظهار الكرامات و كتمانها *
12. foll. 23^b-23^b. الباب الثاني عشر في ذكر كرامات المتكلمين على
أوليائهم *
13. foll. 24^a-24^b. الباب الثالث عشر فيما لا يعد من الكرامات وهي في
معانيها *
14. foll. 24^b-27^a. الباب الرابع عشر في الدعوى و المكر و الاستدرج *
15. foll. 27^b-28^a. الباب الخامس عشر في الزجر و الانتباه و اليقظة *
16. foll. 29-30^b. الباب السادس عشر في التوبة و الابانة *
17. fol. 30^b. الباب السابع عشر في المحاسبة *
18. fol. 31^a. الباب الثامن عشر في التفكير *
19. fol. 31^b. الباب التاسع عشر في الاعتصام *
20. fol. 32. الباب العشرون في المجاهمدة و الرياضة *
21. fol. 33^a. الباب الحادي والعشرون في السماع *
22. foll. 33^a-35^a. الباب الثاني والعشرون في الحزن و البكاء *
23. foll. 35^b-37. الباب الثالث والعشرون في الخرف و الخشية و البكاء
و الاشفاق و الخشوع *
24. fol. 38. الباب الرابع والعشرون في الرجاء *
25. foll. 38^b-39^a. الباب الخامس والعشرون في التقوى *
26. foll. 39^a-39^b. الباب السادس والعشرون في الورع *
27. foll. 39^b-40^a. الباب السابع والعشرون في الزهد *

28. fol. 40^b. الباب الثامن و العشرون في الرعاية *

29. foll. 41^a-41^b. الباب التاسع و العشرون في المراقبة *

30. foll. 41^b-42^a. الباب الثلثون في العبد و العبودية *

31. foll. 42^b-43. الباب العادي و الثلثون في العرمة *

32. foll. 43^b-44^a. الباب الثاني و الثلثون في الاخلاص *

33. fol. 44^b. الباب الثالث و الثلثون في الاستقامة *

34. fol. 45^a. الباب الرابع و الثلثون في التوكيل *

35. foll. 45^a-46^a. الباب الخامس و الثلثون في التقويض *

36. foll. 46^a-46^a. الباب السادس و الثلثون في الثقة *

37. foll. 46^b-47^a. الباب السابع و الثلثون في التسليم *

38. foll. 47^b-48^a. الباب الثامن و الثلثون في الصبر *

39. foll. 48^a-48^b. الباب التاسع و الثلثون في الرضاء *

40. foll. 48^b-49^a. الباب الأربعون في الشكر *

41. foll. 49^b-50^a. الباب العادي و الأربعون في الحياء *

42. foll. 50^b-50^b. الباب الثاني و الأربعون في الصدق *

43. fol. 50^b. الباب الثالث و الأربعون في الايثار *

44. foll. 51^a-51^b. الباب الرابع و الأربعون في الخلق *

45. foll. 51^a-52^b. الباب الخامس و الأربعون في التوامن *

46. foll. 52^a-52^b. الباب السادس و الأربعون في الفتوة *

47. foll. 53^a-53^b. الباب السابع و الأربعون في الانبساط *

48. foll. 53-54^a. الباب الثامن و الأربعون في الارادة *

49. foll. 54^a-54^b. الباب التاسع و الأربعون في الآداب *

50. foll. 54^b-55. الباب الخمسون في اليقين *

51. foll. 55^b-56^a. الباب العادي و الخمسون في القرب *

52. foll. 56^a-56^b. الباب الثاني و الخمسون في الانس *

53. foll. 56^b-57^a. الباب الثالث و الخمسون في الذكر *

54. foll. 57^b-58^a. الباب الرابع و الخمسون في الفقر *

55. foll. 58^a-58^b. الباب الخامس و الخمسون في الغنى *

56. foll. 58^b-60^a. الباب السادس و الخمسون في المريد و المراد *

57. foll. 60^a-60^b. الباب السابع و الخمسون في الاحسان *

58. foll. 60^b-62^a. الباب الثامن و الخمسون في العلم و العلماء و العاملين بالعلم *

59.	fol. 62 ^b .	الباب التاسع والخمسون في العلم اللدني *
60.	fol. 63 ^a .	الباب الستون في العلم المجهول *
61.	fol. 63 ^a -64 ^b .	الباب العادي والستون في علم اليقين وعين اليقين وحق اليقين *
62.	fol. 64 ^b -65 ^a .	الباب الثاني والستون في الحكمة *
63.	fol. 65.	الباب الثالث والستون في البصيرة *
64.	fol. 65 ^b -66 ^a .	الباب الرابع والستون في الفراسة *
65.	fol. 66 ^a .	الباب الخامس والستون في السكينة *
66.	fol. 67 ^a .	الباب السادس والستون في الطمانية *
67.	fol. 67 ^b .	الباب السابع والستون في الهمة *
68.	fol. 68 ^a .	الباب الثامن والستون في المحبة *
69.	fol. 68 ^b .	الباب التاسع والستون في الغيرة *
70.	fol. 69 ^a .	الباب السبعون في الشوق *
71.	fol. 69 ^a -71 ^a .	الباب العادي والسبعون في التواجد والوجود *
72.	fol. 71 ^a .	الباب الثاني والسبعون في السرور *
73.	fol. 71 ^b .	الباب الثالث والسبعون في السر *
74.	fol. 72 ^a .	الباب الرابع والسبعون في النفس *
75.	fol. 72 ^b .	الباب الخامس والسبعون في الغرابة *
76.	fol. 72 ^a -73 ^a .	الباب السادس والسبعون في المكاشفة *
77.	fol. 73 ^a -73 ^a .	الباب السابع والسبعون في المشاهدة *
78.	fol. 73 ^b -74 ^a .	الباب الثامن والسبعون في المعانية والمعادنة و المسماورة *
79.	fol. 74 ^a -74 ^b .	الباب التاسع والسبعون في القبض والبسط *
80.	fol. 74 ^b -75 ^a .	الباب الثمانون في السكر و الصحو *
81.	fol. 75 ^a -76 ^a .	الباب العادي والثمانون في الفيبة و الشهود *
82.	fol. 76 ^a -76 ^b .	الباب الثاني والثمانون في التجلي والاستار *
83.	fol. 76 ^b .	الباب الثالث والثمانون في الاتصال والانفعال *
84.	fol. 77 ^a .	الباب الرابع والثمانون في الغناء والبقاء *
85.	fol. 77.	الباب الخامس والثمانون في الحقيقة *
86.	fol. 78 ^a .	الباب السادس والثمانون في التعجب و التفريد *
87.	fol. 78 ^b .	الباب السابع والثمانون في الجمع والتفرقة *
88.	fol. 79-83	الباب الثامن والثمانون في المسائل *

The work is chiefly based on the sayings of the Sūfis, occasional reference being also made to the Qur'ān, Hadīṣ and the sayings of the companions of the Prophet.

Besides being a very useful manual of Sūfism, the present work is especially noteworthy because of the references which it contains to the views of individual Sūfis on each of the points dealt with. In all, 100 reliable Sūfis, from the 2nd down to the 6th century A.H., are quoted in the present work; and these are enumerated below, in chronological order.

SECOND CENTURY A.H.

1. 'Umar bin 'Abdal'azīz (*d. A.H. 101=A.D. 719*; see *Mir'ât al Janâن*, fol. 50^a).
2. Ḥasan Baṣrî (*d. A.H. 110=A.D. 728*; see *Mir'ât al Janâن*, fol. 55^b).
3. Qatâdah (*d. A.H. 117=A.D. 735*; see *Mir'ât al Janâن*, fol. 61^b).
4. Ja'far Sâdiq (*d. A.H. 148=A.D. 765*; see *Mir'ât al Janâن*, fol. 77^a).
5. Sufyân Ṣawrî (*d. A.H. 161=A.D. 777*; see *Mir'ât al Janâن*, fol. 88^a).
6. Ibrâhîm Adham (*d. A.H. 161=A.D. 777*; see *Nafahât*, p. 45).
7. 'Abdallâh bin Mubârak (*d. A.H. 181=A.D. 797*; see *Mir'ât al Janâن*, fol. 97^b).
8. Fuḍail bin 'Iyâd (*d. A.H. 187=A.D. 802*; see *Nafahât*, p. 41).
9. Sufyân bin 'Uyainah (*d. A.H. 198=A.D. 813*; see *Al Lawâqîh*, fol. 57^a).
10. Ḥuḍâifa Mar'ishî, a Sūfi of the second century A.H., who was a disciple of Ibrâhîm Adham (No. 7 above); see *Ar Risâlat* of *Qushairî*, fol. 40^a, No. 828 above.

THIRD CENTURY A.H.

1. Abû Sulaimân bin Ahmâd ad Dârânî (*d. A.H. 215=A.D. 830*; see *Ikhtiyâr ar Rafiq*, fol. 68^a; Yâfi'i, in *Mir'ât al Janâن*, fol. 128^b, gives the date of his death as A.H. 205).
2. Abû Naṣr Bishr Hâfi (*d. A.H. 227=A.D. 841*; see *Nafahât*, p. 53).
3. Ahmâd ibn Abî'l Hawârî (*d. A.H. 230=A.D. 844*; see *Nafahât*, p. 72).
4. Abû 'Abdarrahmân Hâtim Aşamm (*d. A.H. 237=A.D. 851*; see *Ikhtiyâr ar Rafiq*, fol. 45^b).
5. Abû Hâmid Ahmâd bin Khidrawaih (*d. A.H. 240=A.D. 854*; see *Ikhtiyâr ar Rafiq*, fol. 15^a).
6. Hâris Muḥâsibî (*d. A.H. 243=A.D. 857*; see No. 820 above).

7. Abû Turâb 'Askar an Nakîshabî (*d. A.H. 245=A.D. 859*; see *Ikhtiyâr ar Rafiq*, fol. 70^b).
8. Dun Nûn Mişrî (*d. A.H. 246=A.D. 860*; see *Ikhtiyâr ar Rafiq*, fol. 53^b).
9. Sarî as Saqtî (*d. A.H. 253=A.D. 867*; see *Ikhtiyâr ar Rafiq*, fol. 57^a).
10. Yahyâ bin Mu'âd (*d. A.H. 258=A.D. 871*; see *Nafahât*, p. 62).
11. Ahmed bin 'Âsim al Antâki, a contemporary of Hâris Muhâsibî (No. 6 above).
12. 'Abdallâh bin Khubaiq, the Shaikh of Fath al Kushshî, who died in A.H. 273; see *Ikhtiyâr ar Rafiq*, fol. 85^b.
13. Abû Yazîd Bastâmî (*d. A.H. 261=A.D. 874*; see *Ikhtiyâr ar Rafiq*, fol. 66^a).
14. Abû Hafṣ Haddâd (*d. A.H. 264=A.D. 877*; see *Nafahât*, p. 64).
15. Abû 'Uşmân Sa'îd al Hirî (*d. A.H. 268=A.D. 881*; see *Ikhtiyâr ar Rafiq*, fol. 60^b).
16. Shâh Shujâ' al Kirmânî (*d. A.H. 270=A.D. 883*; see *Nafahât*, p. 95).
17. Harradûn al Qassâr (*d. A.H. 271=A.D. 884*; see *Nafahât*, p. 67).
18. Muhammad bin Qassâb (*d. A.H. 275=A.D. 888*; see *Ikhtiyâr ar Rafiq*, fol. 95^b).
19. Sahl bin 'Abdallâh (*d. A.H. 283=A.D. 896*; see *Ikhtiyâr ar Rafiq*, fol. 58^b).
20. Abû Sa'îd al Kharrâz (*d. A.H. 286=A.D. 899*; see *Nafahât*, p. 81).
21. Abû Hamza Muhammad bin Ibrâhim (*d. A.H. 289=A.D. 901*; see *Ikhtiyâr ar Rafiq*, fol. 98^a).
22. Muhammad bin 'Ali at Turmûdî, a Sûfi of the 3rd century A.H., who attended sittings under Shaikh Ahmad bin Khidrawaih (No. 5 above).
23. Abû 'Ali al Jûzjânî, a contemporary of Muhammad bin 'Ali at Turmûdî (No. 20 above).
24. Muhammad bin Ya'qûb al Farâhî, a Sûfi of the third century A.H.; see fol. 30^b, where it is stated that he asked certain questions in person of Hâris Muhâsibî (No. 6 above).
25. Abû Fadl al Makkî, one of the Shaikhs of Junaid Bağdâdî (No. 34 below).
26. Ibrâhim al Khawwâss (*d. A.H. 291=A.D. 903*; see *Nafahât*, p. 153).

27. *Abū Aḥmad al Qalānsī*. He died some time after A.H. 290=A.D. 902; see *Nafahât*, p. 121.

28. *Abu'l Ḥasan Aḥmad bin Muḥammad an Nûrî* (*d. A.H. 295=A.D. 907*; see *Ikhtiyâr ar Rafiq*, fol. 20^b).

29. *Muḥammad bin Ḥâmid at Turmûdî*, a Sūfi of the 3rd century A.H. who, in early life, attended the sittings of *Aḥmad bin Khidrawaih* (No. 5 above).

30. *Abū Bakr Muḥammad al Warrâq*, a disciple of *Muḥammad bin 'Alî* at Turmûdî (No. 22 above). See *Ikhtiyâr ar Rafiq*, fol. 107^a.

31. *Muḥammad bin 'Alyân an Nasawî*, a disciple of 'Uṣmân al Ḥirî (No. 15 above). See *Nafahât*, p. 247.

32. *Tâhir al Maqdîsî*, a Sūfi of the 3rd century, who attended sittings under *Yahyâ bin Jallâ'* (*d. A.H. 258=A.D. 871*; see *Ikhtiyâr ar Rafiq*, fol. 77^a).

33. *Abū Bakr 'Umar bin Sanâن*, a Sūfi of the 3rd century A.H., who, in early life, attended the sittings of *Dun Nûn Mîsrî* (No. 8 above).

34. *Junaid Bağdâdî* (*d. A.H. 297=A.D. 909*; see *Nafahât*, p. 89).

35. *'Alî bin Sahl*, a Sūfi of the 3rd century A.H., a contemporary of Junaid Bağdâdî; see *Nafahât*, p. 115.

36. *Abū Bakr az Zaqqâq*, a Sūfi of the 3rd century A.H., a contemporary of Junaid Bağdâdî; see *Nafahât*, p. 198.

37. *Abû 'Abdallâh as Sijzî*, a Sūfi of the 3rd century A.H., who, in early life, attended sittings under *Abû Ḥafs al Haddâd* (No. 14 above).

38. *Mamshâd ad Dînawarî* (*d. A.H. 299=A.D. 911*; see *Ikhtiyâr ar Rafiq*, fol. 94^a).

4th CENTURY A.H.

1. *Ruwaim bin Aḥmad* (*d. A.H. 303=A.D. 915*; see *Ikhtiyâr ar Rafiq*, fol. 54^b).

2. *Abu'l Khair Ḥabshî* (*d. A.H. 303=A.D. 915*; see *Nafahât*, p. 239).

3. *Yûsuf bin Husain ar Râzî* (*d. A.H. 303=A.D. 915*; see *Nafahât*, p. 108).

4. *Aḥmad bin Yahyâ al Jallâ'* (*d. A.H. 306=A.D. 918*; see *Ikhtiyâr ar Rafiq*, fol. 24^b).

5. *Ibrâhîm bin Shaibânî* (*d. A.H. 307=A.D. 919*; see *Nafahât*, p. 241).

6. *Husain bin Mansûr al Hallâj* (*d. A.H. 309=A.D. 921*; *Tâ'rikh Guzîdâ'*, p. 166).

7. *Abû Muḥammad Aḥmad bin Aḥmad al Jurairî* (*d. A.H. 311=A.D. 923*; see *Ikhtiyâr ar Rafiq*, fol. 22^a).

8. Bunân bin Aḥmad bin Hammâl (*d. A.H. 316=A.D. 928*; see *Ikhtiyâr ar Rafiq*, fol. 33^b).
9. Muḥammad bin Fadl (*d. A.H. 319=A.D. 931*; see *Ikhtiyâr ar Rafiq*, fol. 102^a).
10. Abû Bakr Muḥammad bin Mûsâ al Wâsiṭî (*d. A.H. 320=A.D. 932*; see *Nafahât*, p. 196).
11. Abû 'Umar ad Dimâshqî (*d. A.H. 320=A.D. 932*; see *Nafahât*, p. 175).
12. Abu'l Ḥasan Muḥammad bin Sa'd. He died after A.H. 320 = A.D. 941; see *Nafahât*, p. 195.
13. Abû Bakr Muḥammad bin 'Alî al Kattân (*d. A.H. 322=A.D. 934*; see *Ikhtiyâr ar Rafiq*, fol. 95^b).
14. Abû Alî Ahmad bin Muḥammad ar Rûdbârî (*d. A.H. 322=A.D. 934*; see *Ikhtiyâr ar Rafiq*, fol. 18^a).
15. Abû Iṣhâq Ibrâhîm al Qassâr (*d. A.H. 326=A.D. 937*; see *Nafahât*, p. 184).
16. Abû Muḥammad 'Abdallâh al Murta'ishi (*d. A.H. 328=A.D. 939*; see *Ikhtiyâr ar Rafiq*, fol. 74^b).
17. Abû Ya'qûb as Sûsî, the Shaikh of An Nahrajûrî (No. 21 below). See *Nafahât*, p. 144.
18. Abû Bakr Muḥammad bin Aḥmad bin Sa'dân, a Sûfi of the 4th century A.H., a contemporary of Abû 'Alî ar Rudabârî (No. 13 above).
19. Muḥammad bin Aḥmad al Başrî, a contemporary of Abû Muḥammad al Jurairî (No. 7 above), from whom he received instruction; see present MS., fol. 14^b.
20. 'Abdallâh ar Râzî, a Sûfi of the 4th century A.H., who received instruction from Abû Muḥammad al Jurairî (No. 7 above). See *Ikhtiyâr ar Rafiq*, fol. 22^a.
21. 'Abdallâh bin Manâzil (*d. A.H. 329=A.D. 940*; see *Ikhtiyâr ar Rafiq*, fol. 78^b).
22. Abû Ya'qûb bin Iṣhâq an Nahrajûrî (*d. A.H. 330=A.D. 941*; see *Ikhtiyâr ar Rafiq*, fol. 28^b).
23. Abû Tâhir bin 'Abdallâh al Abharî (*d. A.H. 330=A.D. 941*; see *Nafahât*, p. 207).
24. Abû 'Abdallâh al Khafif (*d. A.H. 331=A.D. 942*; see *Nafahât*, p. 263).
25. Abû Bakr Ja'far bin Yûnus ash Shiblî (*d. A.H. 334=A.D. 945*; see *Ikhtiyâr ar Rafiq*, fol. 51^b).
26. Abû Bakr Muḥammad bin Ibrâhîm as Sûsî (*d. A.H. 336=A.D. 947*; see *Nafahât*, p. 216).

27. Abū Sa‘īd Muḥammad bin Aḥmad al A‘rābī (*d. A.H. 340=A.D. 951*; see *Nafahât*, p. 247).

28. Abu'l ‘Abbās Aḥmad bin Muḥammad ad Dīnawarī (*d. A.H. 340=A.D. 951*; see *Nafahât*, p. 161).

29. Abū Bakr at Ṭamastānī. He died some time after A.H. 340 =A.D. 951; see *Ikhtiyār ar Rafiq*, fol. 12^a.

30. Abū Ja‘far al Ḥaddā' (*d. A.H. 341=A.D. 952*; see *Nafahât*, p. 266).

31. Abu'l Qāsim Muḥammad bin Ibrāhīm al Ḥākim (*d. A.H. 342=A.D. 953*; see *Nafahât*, p. 139).

32. Abū ‘Umar Muḥammad bin Ibrāhīm az Zujājī (*d. A.H. 348=A.D. 959*; see *Ikhtiyār ar Rafiq*, fol. 102^a).

33. Ja‘far bin Muḥammad al Khulladī (*d. A.H. 348=A.D. 959*; see No. 825 above).

34. Bundār bin Ḫusain (*d. A.H. 353=A.D. 964*; see *Nafahât*, p. 252).

35. Hishām bin ‘Abdān, a Sūfi of the 4th century A.H., who received instruction from ‘Abdallāh al Khafif (No. 24 above).

36. Abu'l Ḫasān bin Hind, a Sūfi of the 4th century A.H., who also received instruction from ‘Abdallāh al Khafif. See *Nafahât*, p. 246.

37. Abū ‘Umar Ismā‘il bin Nuṣayd (*d. A.H. 366=A.D. 976*; see *Nafahât*, p. 253).

38. Abu'l Qāsim Ja‘far bin Aḥmad bin Muḥammad al Muqrī (*d. A.H. 368=A.D. 978*; see *Nafahât*, p. 303).

39. Aḥmad bin ‘Atā’ ar Rudabārī (*d. A.H. 369=A.D. 979*; see *Ikhtiyār ar Rafiq*, fol. 19^a).

40. Abu'l ‘Abbās an Nihāwandī, a disciple of Ja‘far al Khulladī (No. 33 above). See *Nafahât*, p. 170.

41. Abu'l Ḫusain ‘Alī bin Ibrāhīm al Ḫusrī (*d. A.H. 371=A.D. 981*; see *Nafahât*, p. 259).

42. Abu'l Qāsim Ibrāhīm bin Muḥammad an Naṣirābādī (*d. A.H. 372=A.D. 982*; see *Nafahât*, p. 256).

43. Abū ‘Uṣmān Sa‘īd al Mağribī (*d. A.H. 373=A.D. 983*; see *Nafahât*, p. 97).

44. Abū Naṣr as Sarrāj (*d. A.H. 378=A.D. 988*; see No. 825 above).

45. Abu'l Qāsim Ja‘far bin Muḥammad ar Rāzī (*d. A.H. 378=A.D. 988*; see *Ikhtiyār ar Rafiq*, fol. 38^b).

46. Muḥammad bin Ishāq al Kalābādī (*d. A.H. 380=A.D. 990*), the author of *Ta‘arruf*; see Brock., vol. i, p. 438.

47. Abû 'Abdallâh as Şâbihî, a Sûfi of the 4th century A.H.; see Nafahât, p. 182.

5TH CENTURY A.H

1. Abû 'Alî ad Daqqâq (*d. A.H. 405=A.D. 1014*; see Nafahât, p. 329).
2. Abû 'Abdarrahmân as Sullamî (*d. A.H. 412=A.D. 1021*; see Nafahât, p. 352).
3. Abu'l Qâsim al Qushairî (*d. A.H. 465=A.D. 1072*; see No. 828 above).
4. 'Abdallâh al Anṣârî (*d. A.H. 481=A.D. 1088*; see No. 831 above).

6TH CENTURY A.H

1. Abû 'Abdallâh al Qurashî (*d. A.H. 599=A.D. 1202*; see Nafahât, p. 623).

Author: Muhammad bin Hindû Shah bin Muhammad ad Dâmiğânî. محمد بن هندو شاه بن محمد الدامغاني. Neither the author nor the work is mentioned in any catalogue.

The colophon, which was badly worm-eaten, has now been fully deciphered, after removal of the paper pasted over certain portions of it, and is quoted in extenso below. From this we learn that the present MS. is an autograph copy of a work, completed in A.H. 778 by Muhammad bin Hindû Shah bin Muhammad ad Dâmiğânî, in Nairiz, a town in the province of Shabânkâra (in Persia):—

تم الكتاب المستطاب المسمى بزبدة التصوف على يد جامعه اضعف عباد
لله البجاني محمد بن هندو شاه بن محمد الدامغاني غفر الله له و لوالديه
ولجميع المؤمنين والمؤمنات حررة في السادس من شهر رمضان المبارك
سنة ثمان و سبعين و سبعمائة ببلدة نيريز من اعمال شبانكاره حامد الله تعالى
ومصلیاً على رسوله صلی الله عليه وسلم *

A note on the title-page, written by some one unknown, but evidently (from the use of the phrase (عفی عنہ) a contemporary of the author, confirms the statement as to the authorship of the work contained in the colophon, and tells us that one Shamsaddîn Muhammad ad Dâmiğânî is the author of the present work. This note runs as follows:—

زبدة التصوف و ارشاد سلوك التعرف للشيخ الامام العلامة
شمس الدين محمد الدامغاني عفی عنہ *

Our works of reference do not provide us with any account of the author; but on referring to a commentary, called *Ash Shamsiyah* (see Hand-list, No. 2634/2; another copy being mentioned in Cairo, vol. ii, p. 38), on the 'Aqâ'id of 'Adud (*d. A.H. 756=A.D. 1355*), we find that in the preface, which is written by a contemporary of the commentator, as well as in the scribe's colophon, dated *A.H. 1119*, the authorship of the commentary is ascribed to one *Shamsaddin Muhammad ad Dâmiqânî*, who, we are told, was a Minister, and a pupil of Qâdî 'Adud, the author of the text.

The scribe's colophon runs thus:—

تم شرح عقائد عضدي من مؤلفات المولى الاعظم مولانا افتخار الملة
والدين محمد الدامغاني قدس الله سره بلطفة ... من تلاميذ المصنف
* الماتن *

The preface runs as follows:—

و سميتها بالعقائد الشمسية ... لتنميقها باقتراح شمس فلك الجلال
صاحب النفس القدسية ذكر الفضيلتين العلمية و العملية اعني
الصاحب العظيم و دستور الاعلم اورع وزراء الزمان مربى العصر والادان
مقوي فضلاء الدهر بالعدل و الاحسان آسف الثاني شمس الملة والدين
محمد الدامغاني *

It is probable that the author of the above-mentioned commentary is identical with the author of the present work (*Zubdat*). It may be noted, in this connection, that *Mujmal Faṣīḥî*, on fol. 206^b, tells us that Qâdî 'Adûd, the teacher of *Shamsaddin*, was a Qâdî of *Shabânkârah* () ; and we know that *Zubdat* was composed in this same province. In the same work (*Mujmal Faṣīḥî*), fol. 211, an incidental reference is made to one *Shamsaddin ad Dâmiqânî*, who is described as the brother-in-law of *Giyâşaddin Muhammad* (*d. A.H. 764=A.D. 1362*), the famous Minister of Persia.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام علي رسوله و آله وصحبه
اجمعين اما بعد فاني جمعت في هذا المختصر بتوفيق الله عز وجل طرقا
مفيدة من كلمات مشائخ الصوفية في المقامات و الاحوال سالكا فيه سبيل
الاختصار ليتيسر الحفظ على من رغب واراد وبوته ابوابا ليسهل على ما
اريد من ذلك *

Three foll. have been added at the beginning of the present work by one Şûfi Alîmad bin Jalâl, containing a quotation from At Takhbîr, a rare work by Qushâhîri (see No. 828 above). This quotation begins as follows:—

قال الامام المحقق ابوالقاسم القشيري في معنی اسم الغفار ليس
العجب من السيارة حيث طلبوا ما لم يشربوا فوجدوا يوسف انما
العجب من عاص طلب المغفرة فوجد الله سبحانه و تعالى *

No. 911.

foll. 46; lines 16; size $7 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

سمط الصدور و حاوية النور

SIMT AS ŞUDÛR WA HÂWIYAT AN NÛR.

A very rare work, to which a brief reference only is made in Hâjî Khal., vol. iii, p. 618, in which are briefly expounded the important religious, mystical and moral duties, composed expressly for the use of novices.

Author: Taqîaddîn Abû Bakr bin 'Alî bin 'Abdallâh Ash-Shaibânî Al Mausili Ash-Shâfi'i بن على بن عبد الله الشافعى الشيبانى الموصلى، a scholar of the 8th century A.H., chiefly known as a Şûfi. He was born in Mausil, A.H. 734; and studied under his father and many others, his father, 'Alî, being the first Şûfi Shaikh to give him spiritual training. Thereafter the author left his native place for Damascus, where he completed his studies under well-known scholars, and received spiritual training from certain Şûfîs, of whom Yâfi'i (see No. 908 above) is specially mentioned by his biographers. From his biographers we learn that, in the beginning, Taqîaddîn established an equal reputation both as Şûfi and scholar; but love of mysticism led him to devote the greater portion of his life to mystical exercises, and he was popularly known as a Şûfi throughout Syria. Later on, he visited Jerusalem, where he was warmly welcomed by King Saifaddîn az Zâhir (d. A.H. 784-801=A.D. 1382-1398), who erected a monastery for him, where the king himself, nobles, Şûfîs and scholars used to visit him and to attend his sittings. Taqîaddîn, after performing Hajj (pilgrimage), used to live sometimes in Damascus and sometimes in Jerusalem, where he died

in A.H. 797=A.D. 1394. He composed several works, of which ten, not including the present work, are mentioned in Brock., vol. ii, p. 166. See, for his works and life Ad Durar al Kâminah, vol. i, fol. 279; Tabaqât by Qâdî Shuhba, fol. 113.

Beginning :—

الحمد لله المفتح العليم ذى الطول الجسيم و الفضل العظيم
اما بعد فيقول الفقير ابو بكر الموصلي عفي الله عنه هذه نبذة ملقطة
مختصرة لمزيد صادق يتأنس و يتوصل بها ان شاء الله تعالى الى خير
انيس و سميتها سبط الصدور و حاربة النور *

Written in good Naskh. Not dated; apparently 9th century
A.H.

اسمعيل الزرعى الشافعى : Scribe

An unsigned note on the title-page runs thus :—

كتاب سبط الصدور و حاوية الفنون تأليف سيدنا و شيخنا الامام العالم
العارف بالله الداعي الى الله العربي المسلك الناصح بعياد الله تقي
الدين ابى بكر بن علي بن عبد الله الموصلى الشيبانى الشافعى رحمة
الله تعالى *

It is evident, from the handwriting, that the scribe, Ismâ'il az Zar'i, is the writer of the above note; and from the use of such terms as سيدنا (my master) and شيخنا (my Shaikh) and رحمة الله (applied only to the dead), we may infer that the scribe was a disciple and pupil of the author, and that he wrote the above note after the latter's death.

From the following three notes on the title-page, we learn that the MS. was at some time in the possession of (i) 'Alī al-'Arrāf تم صار في نوبة انقرض من نعم الله على عبدة على العراف (ii) Muḥammad Tībī عباد الله الى مفترته و عفوة ... محمد الطبي (iii) Muḥammad Fādil bin Shaikh Hāmid الخ ملك بفضل الله عبدة الشيخ محمد فاضل ابن الشيخ حامد الخ an Indian scholar, for whom see No. 923 below.

No. 912.

foll. 54 ; lines 19 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

حادی القلوب الى لقاء المحبوب

**HÂDÎ AL QULÛB ILÂ LIQÂ' AL
MAHBÛB.**

A rare work dealing briefly, from the religious and mystical points of view, with the meaning of Maut (death), with the pains of death, and the state of the dead until the end of the present world; also with the rewards and blessings of God enjoyed in Paradise. The author based his work on the Qur'an, Hâdiṣ and sayings of the Ṣūfis, with occasional references to the anecdotes of pious men. The author's object is to encourage the Muslim to bear cheerfully the pains of the world and especially the pains of death, which is the first stage of our journey to the next world and our enjoyment of the blessings of God in Paradise.

Author : Nâṣiraddin Muḥammad bin 'Abdaddâ'im bin Al Milaq ناصر الدين محمد بن عبد الدائم بن الميلق, commonly called Abu'l Ma'âli ابو المعالي, a famous scholar and Ṣūfi of the Shâdiliyah order, who was born in A.H. 731. He was a favourite scholar of King Az Zâhir (A.H. 784-801=A.D. 1382-1398), who appointed him Chief Justice of Cairo. Our author incurred the serious displeasure of the king, as a result of the judgment which he pronounced in a certain case against the latter's wishes and instructions, and was removed from his post. He afterwards acted as a *Khatîb* of the Madrasah Nâṣiriyah of Cairo, where he died in A.H. 797=A.D. 1394. See *Ad Durar al Kâminah*, vol. ii, fol. 313 ; *Raf' al 'Isr*, fol. 233 ; *Husn al Muhâdarah*, fol. 266^a ; Brock., vol. ii, p. 119, where three of his works, including the present work, are enumerated.

Beginning :—

الحمد لله مقدر الموت على عبادة ... وسميتها حادی القلوب الى

لقاء المحبوب *

Only two other copies of the present work are known, viz., Cairo, vol. ii, p. 79 ; Rampûr, No. 88.

Written in fair Naskh. Dated A.H. 933.

No. 913.

foll. 53; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above. A note on the title-page, indicating the author's name as well as the title of the work, runs thus:—

كتاب حادی القلوب الى لقاء المحبوب تأليف الشیخ الامام القطب
الغوث الفرد مفتی المسلمين موسی المریدین ابی عبد الله ناصر الدین
محمد بن المیلق الشاذلی *

The scribe, who does not reveal his name, says in the following colophon that, in A.H. 1077, he transcribed the present MS. from a copy dated A.H. 1076, written by Âgâ Basnawî:—

تم الكتاب بعون الملك الوهاب من نسخة تاريخها عاشر شهر رجب
سنة اثنين و سبعين و الف آغا بصنوی و كان الفراغ من
نسخها يوم الخميس المبارک ثامن عشر جمادی الثاني من شهور
سنة ١٠٧٧ *

No. 914.

foll. 97; lines 18; size 8×6 ; $6\frac{1}{2} \times 4\frac{1}{2}$.

كشف الاسرار عن الافكار

**KASHF AL ASRĀR ‘AN MĀ KHĀFIYA
‘AN AL AFKĀR.**

A work containing the author's replies to seventeen questions addressed to him, relating to certain mystical and theological points of doctrine. The work is based on the Qur'ân, Hâdiş and sayings of the Sūfis, jurists and theologians.

Author: Shihâbaddin Abu'l'Abbâs Ahmâd bin Imâd bin Yûsûf Al Aqfahîsî، شهاب الدين ابوالعباس احمد بن عماد بن يوسف الاقفهسي commonly called Ibn al 'Imâd، ابن العماد، a learned jurist of Egypt, chiefly known as a pupil of Isnawî (d. A.H. 777=A.D. 1375; see Lib. Cat., vol. xii, No. 773), under whom he studied for a considerable period. He is the author of a number of works, of which 21 in all, including the

present work, are enumerated in Brock., vol. ii, p. 93. He died in A.H. 808=A.D. 1405; see *Tabaqât of Qâdî Shuhbah*, fol. 183; *Husn al Muhâdarah*, fol. 216^b; Brock., *loc. cit.*

Beginning :—

الحمد لله رب العالمين الموجد لالشياء بلا معيين ... الذي خلق

* الانسان بلا معيين الخ

For other copies of the work see Berlin, Nos. 1816-9; Munich, No. 214; Br. Mus. Suppl., No. 196; Alger., No. 854; Cairo, vol. vi, p. 180; Küpr. vol. ii, p. 130.

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 915.

fol. 108; lines 28; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$

قبس الانوار و جامع الاسرار

QABS AL ANWAR WÂ JÂMI' AL ASRÂR.

A work expounding, from the mystical point of view, the Divine mysteries and other allusions contained in the letters of the alphabet. The following three notes on the title-page, written by three different persons unknown, instead of throwing light on the authorship of the work, are altogether confusing and misleading :—

- (i) كتاب قبس الانوار و جامع الاسرار لقطب الوجود : الشيخ الاكبر 'Arabî (*d. A.H. 638=A.D. 1240*; see No. 865 above). هذا الكتاب ليس هو للشيخ الاكبر ابن عربي وانما هو لبعض العلماء والله تعالى اعلم rejecting the authorship of Muhiaddin al 'Arabi declares that the work is by an unknown scholar.
- (ii) ذكروا انه لرجل من علماء قزوين : ذكروا انه لرجل من علماء قزوين, and tells us that the work is by some scholar of Qazwin.

As a matter of fact, Jamâladdîn Abu'l Mahâsin Yûsuf an Nadrûmî جمال الدين ابو المعاسن يوسف الندرومي is the real author of the work, as is evident from Berlin, No. 4128, where the author and this work of his are fully described. Brockelmann, vol. ii, p. 252, accepts Jamâladdîn as the author, on the authority of the following catalogues: Paris, Nos. 2681-3; Glasgow, No. 45; Goth., No. 1283; Escr., No. 975.

The date of the author's death is not known to us. Brock., *loc. cit.*, says that he was alive in A.H. 786=A.D. 1384; while in Berlin, *loc. cit.*, we are told that he was alive in A.H. 807. That he was alive even later, viz., in A.H. 809, is evident from the following note on the title-page, in which it is stated that 'Abdarrahmân Bastâmî (see No. 917. below) studied the present work under our author in A.H. 809:—

ذكر الشیخ عبد الرحمن البسطامی فی شرحة علی المعله انه قرأ
هذا الكتاب علی مصنفه سنہ ۸۰۹ *

Beginning:—

الحمد لله الملك الديان الغفور الرحمن الواحد المعنان المعروف

* بالاحسان الخ

The author frequently refers to *Shams al Ma'ârif* (No. 859 above), another work on the same subject.

Foll. 1-107 are written in good Naskh. Not dated, apparently 9th century A.H.

The last fol., which was wanting in the original copy, has been added in a later hand.

The present MS. was once in the possession of a certain Mahmûd Afandî, a Turkî scholar of the 12th century A.H., who, in his note on the title-page, tells us that he purchased it for his own use. In A.H. 1204 the MS. came into the possession of one Ahmed bin 'Ali bin 'Umar.

No. 916.

foll. 159; lines 31; size $11\frac{1}{2} \times 5$; $9 \times 5\frac{1}{2}$.

مصابح الانس

MIŞBÂH AL UNS.

A detailed commentary on *Al Miftâh* of Qûnawî (*d. A.H. 672=A.D. 1273*; see No. 873, above). *Al Miftâh* (for a copy of which see Berlin, No. 3212) is a concise work on Şûfîsm, written from the standpoint of the *Wujûdiyah* group of Şûfîs (see No. 865 above). Technically, the present work is a commentary; but so useful is its critical exegesis that it is looked upon as an independent work. The following four works of Muhiyuddîn al 'Arabî (see No. 865 above) and the following nine works of Qûnawî, the author of the text, are chiefly referred to in the present work:—

Works of Muhiaddin.

(i) *Al Futûhât al Makkîyah* (No. 865 above); (ii) *At Tadbîrât al Ilâhiyah* (No. 887 above); (iii) *‘Uqlat al Mustawfizah* (No. 889 above); (iv) *Fuṣûṣ al Ḥikam* (No. 870 above).

Works of Qûnawî.

(i) *I’jâz al Bayân* (see Hand-list, No. 202); (ii) *Sharh u Ahâdîs al Arba‘în* (see Hand-list, No. 2581/3); (iii) *Ar Risâlat al Mufsih* (see Berlin, No. 3274); (iv) *An Nafâhât* (see No. 891 above); (v) *Ar Risâlat al Hâdiyah* (see Berlin, No. 2305); (vi) *An Nuṣûṣ* (see No. 892 above); (vii) *Tafsîr u Bismillâh* (see Hand-list, No. 2586/4); (viii) *Al Wasâyah*; (ix) *Fukûk al Fuṣûṣ* (see No. 873 above).

The following authors are also frequently quoted, viz. : (i) *Jundi-* (No. 874 above); (ii) *Qushairî* (No. 828 above); (iii) *Shaikh al Islâm al Harawî* (No. 831 above); (iv) *Fargânî* (No. 897 above); (v) *Gazzâlî* (No. 833 above).

In some cases, the metaphysical theories of the Sûfîs are compared with the theories of the philosophers and حكماء اشراقين (Intuitionists).

Commentator : *Shamsaddîn Muhammâd bîn Hamza al Fanârî al Hanafî*, شمس الدين محمد بن حمزة الفناري الحنفي, a famous Hanafî scholar, who received spiritual training from *Shaikh Hâmid* and from his father, *Shaikh Hamza*. Our author is specially noted by his biographers for careful study of the present text under his father, who was a disciple of Qûnawî. He was born in Fanâr, A.H. 750; and studied there under his father, *Aqsarâ’î* (*d. A.H. 773=A.D. 1371*) and a few others. On the death of *Aqsarâ’î*, he started for Kirmân, where he studied under *Akmaladdîn al Bâbârtî* (*d. A.H. 780=A.D. 1378*; see Lib. Cat., vol. v, part ii, No. 366). Thereafter he visited Constantinople, where he attended the lectures of ‘Alâaddîn Aswad (*d. A.H. 800=A.D. 1397*). The fame of his literary attainments attracted attention in Constantinople; and early in the 9th century A.H. Sultân Bâyazîd (A.H. 792–805=A.D. 1389–1402) appointed him *Qâdî* of Brussa, in which post he served with distinction for a considerable period. He left Brussa in A.H. 832 to perform *Hajj*; and died at Cairo in A.H. 833=A.D. 1429. For his life and works see *Shaqâiq an Nu’mâniyah*, vol. i, p. 84; *Tâj at Tabaqât*, vol. ix, fol. 305; *Hadâ’iq al Hanafiyah*, p. 316; *Brook.*, vol. ii, p. 233, where eleven of his works, including the present work, are enumerated.

Beginning :—

سبحانك اللهم و نحمدك حمدا - يرضي ذاتك •

For other copies of the work see Berlin, Nos. 3214-15; Bûhâr Lib. Cat., vol. ii, No. 122; Âṣafiyah, No. 81.

Written in fair Naskh. Dated A.H. 1045.

نور الدين الوفائي الازهري
Scribe:

Nûraddîn al Wafâ'î, the scribe of the present MS., is also the scribe of Nos. 832, 871, 873, 891, 897, above.

No. 917.

foll. 68; lines 20; size 8×5 ; $6\frac{1}{2} \times 3$.

بحر الوقوف في علم الأوقاف والحرف

BAHR AL WUQŪF FI 'ILM AUFAQ WA AL HURŪF.

A work with the same title as the above is mentioned, without beginning or any description, in Hâj. Khal., vol. ii, p. 22, being the composition of Ahmad Bûnî (d. A.H. 622=A.D. 1225; see No. 859 above). The present work is evidently of later date, however, since it contains, on fol. 15^b, the following reference to Abu'l Hasan ash-Shâdîlî, who died in A.H. 654=A.D. 1256; see Nafahât, p. 663:—

و قد تكلم على التخلق باسماء الله تعالى جماعة كابي القاسم القشيري

..... و ابى الحسن الشاذلى *

Brock., vol. ii, p. 231, on the authority of Wien, No. 1497, mentions a work with the same title by 'Abdarrahmân al Bastâmî, a Sūfî author of the 9th century A.H.; and it would appear from the colophon and the marginal note, quoted below, that this is identical with the present work.

The following colophon of the author, quoted at the end by the scribe, tells us that 'Abdarrahmân bin Muḥammad bin 'Alî bin Ahmad al Ḥanafî al Bastâmî, composed the present work in A.H. 826:—

قال المؤلف و كان اكمال هذه الحديقة الزاهرة و الحقيقة الباهرة في
اواخر ربيع الاول سنة ست و عشرين و ثمانمائة على يد مؤلفها افقر عباد الله
عبد الرحمن بن محمد بن علي بن احمد الحنفي مذهبها و البسطامي

مشريا ... الخ *

The note on the margin of fol. 67^a, runs thus:—

أَلْفُ مُؤْلِفُ هَذَا الْكِتَابِ اسْرَارُ الْأُورَادِ وَ تَشْكِيرُ الْأَنْوَارِ وَ فَوَائِحُ مَسْكِيَّةٍ
وَ رِسَالَةُ الطَّاعُونِ وَ كَشْفُ السَّرَّارِ الْبَانِيَّةِ وَ شَمْسُ الْأُوفَاقِ *

It tells us that the author of the present work is also the author of the following works, of which (ii) and (iv) are enumerated by Brock., *loc. cit.*, among the works of 'Abdarrahmân Bastâmî: (i) *Asrâr al Aurâd*; (ii) *Al Fawâ'iḥ al Miskiyah*; (iii) *Risâlat at Ta'ûn*; (iv) *Kashf al Asrâr ar Rabbâniyah*; (v) *Shams al Aufâq*.

The work chiefly deals with the Divine mysteries, mystical allusions and supernatural powers contained in the letters of the alphabet or in prayers (اعيده); it also discusses the influence exercised by the sun, moon and stars at the time of preparing prayer-charts or phylacteries. The work is divided into a *Muqaddimah*, two *Bâb* and a *Khâtimah*.

foll. 2^a-8. المقدمة

foll. 9-28^b. *Bâb* (i) الباب الاول في الكلام على اسرار العروف على
سبيل التحقيق وفيه ثمانية وعشرون ياقوتة *

foll. 29^b-65^a. *Bâb* (ii) الباب الثاني في الكلام على معاني العروف و
فيه ثمانية وعشرون زمرة *

Author: 'Abdarrahmân bin Muḥammad bin 'Alî bin Aḥmad al Hanafî al Bastâmî al Ḥurûfî, a well-known Hanafî scholar and a Ṣûfi belonging to the Bastâmiyah order, called al Ḥurûfî, in recognition of his proficiency in the science of Ḥurûf, i.e., of the mystical powers contained in the letters of the alphabet. He is referred to, in Madînat al 'Ulûm, fol. 132^a, as a pre-eminent master of this science, and the author of a number of works on the same. In all, 25 works of the author are enumerated in Brock., vol. ii, p. 231; and for two other works of his, see the note mentioned above. He was born in Antioch, and studied in Cairo. Sultân Murâd ii (A.H. 824-855=A.D. 1421-1451) of the Ottoman dynasty held our author in special regard; and the latter dedicated some of his works to the said Sultân. The date of the author's death is not known. We are told in Br. Mus. Suppl., No. 481, that, according to Hâj. Khal., vol. ii, p. 464, he died in A.H. 845; but Hâj. Khal. gives no date. Brock., *loc. cit.*, tells us, from internal evidence, that he was alive in A.H. 855=A.D. 1451.

Beginning:—

الحمد لله الذي اطلع شمس اسرار العروف وقد رتبت

هذا السر الفاخر ... على مقدمة و بابين و سميتها ببحر الوقوف في
علم الأفاق و الحروف *

Written in Nasta'liq. Not dated; apparently 10th century A.H.
Foll. 67^b–68^a contain quotations from different works.

Fol. 68^b contains a prayer, the efficacy of which, in times of trouble or danger, was testified to by Imām Shāfi'i (d. A.H. 204=A.D. 820), according to the following note in Turkī:—

امام شافعي حضر تلرندن منقول در وقت مصیبتدر دولت و فرجه

وصول انجرون غایت مبارکدر *

This prayer runs as follows:—

اللهم يا سامع كل الاوصات و يا سابق الغلوت و يا كاسي العظام لحاما
و مفترشها بعد الموت اسألك باسمائك الحسنى و بسمك الاعظم الاكبر
المخزون المكنون الذي لم يطلع عليه احد من المخلوقين يا حكيمها ذا انان
لا يقوى على انه شيء ياذى المعروف لا ينقطع ابدا ولا يحصرى عددا فرج
عني غمى و اكشف همي *

A note on the title-page tells us that the MS. was for some time
in the possession of one Mahmûd Afandî (see No. 915 above).

No. 918.

fol. 72 ; lines 17 ; size 9½ × 4½ ; 6 × 3½.

قوانين حكم الاشراف الى كل الصوفية بجمع الأفاق

QAWĀNÎN U HIKAM AL ISH RÂQ ILÂ
KULL AS SÛFIYATI BI JAMI'
AL ÂFAQ.

A work expounding the principles and theories of Sūfism, composed in A.H. 882 for the use of all Sūfis. It is divided into a *Muqaddimah* and 14 *Qânnûn*, which are fully described in Berlin, No. 3028. The work is chiefly based on aphorisms and sayings of the Sūfis. 'Abdalwahhâb Sha'râni (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567) praises the work highly in the following passage in his *Al Lawâqîh*, fol. 279^b:—

كتاب القانون في علوم الطائفة وهو كتاب بديع لم يُعْلَف مثله يشهد
صاحبته بالذوق الكامل في الطريق *

The authorship of the present work is disputed. In Berlin, No. 3028, we are told that Abu'l Mawâhib Muhammâd bin Aḥmad bin Muhammâd at Tûnisi al Wafâ'i al Mâlikî محمد بن احمد بن معاویہ تونسی الوفایی المالکی, who died in A.H. 882=A.D. 1477, is the author; and Cairo, vol. ii, p. 103, is in agreement with this, though no dates are given. In India Office, No. 688, we are told that the work is most probably identical with the MS. No. 808 described in Bibl., Sprenger, where the work is ascribed to one Jamâladdin Ash Shâdili; but in No. 1038/19, on the strength of a note on the title-page which runs thus:—

كتاب رسالة قوانين حكم الاشراق الى كل الصربية بجميع الانفاق تأليف
الشيخ ... شمس الدين و الدين محمد بن احمد بن محمد التونسي
الشاذلي الوفائي المالكي المشهور بابي المواهب *

we are told that Abu'l Mawâhib is the author. As against the authority of the above three catalogues, Brock., vol. ii, p. 123,* on the authority of Goth., No. 907; Leid., No. 2285; Escur., vol. ii, No. 780, tells us that Burhânaddin Ibrâhîm bin Muhammâd bin Aḥmad al Hanafî ash Shâdili برهان الدين ابراهيم بن محمد بن احمد الحنفی الشاذلی a disciple of the above-mentioned Abu'l Mawâhib and a Ṣûfi scholar of the 10th century A.H., is the author of the present work. The following facts, which we have succeeded in bringing to light, lead us to reject this statement as incorrect, however.

(i) The present work is not mentioned in the list of compositions of the above-mentioned Burhânaddin, given in An Nûr as Sâfir, fol. 48^a.

(ii) Muhammâd bin Ibrâhîm, the scribe of the present MS. and a reliable Ṣûfi author of the 12th century A.H., in the following note on the title-page, dated A.H. 1097, tells us that the work is by Abu'l Mawâhib:—

كتاب قوانين حكم الاشراق للشيخ العالم الرباني ابي المواهب
محمد الشاذلي التونسي اعاد الله علينا برకاته *

* Brockelmann usually refers to the Berlin, Cairo and India Office catalogues; but in the present case he appears to have overlooked them, and hence does not think it necessary to discuss the authorship of the work.

(iii) 'Abdalwahhâb Sharâni, a well-known Sūfi author of the 10th century A.H. (see Lib. Cat., vol. x, No. 567), in his *Al Lawâqîh*, fol. 293^b, quotes the following passage from a work of Abu'l Mawâhib, entitled *Qawânnîn*; and this passage is found verbatim on fol. 35^b of the present MS. :—

و هبنا دقة وهي خروج عدد المسلمين التلثمانة والاربعة عشر من اسمه و ذلك ان اسمه محمد فالمير الاول اذا نطقت بها كانت ثلاثة احرف و الحاء حرفان ح و الف و الهمزة ساقطة لانها الف و الميمان المضعفان كذلك ستة احرف و الدال كذلك دال و الف و لام فان عددت حروف اسمه كلها ظاهرها وباطنها حصل لك من العدد تلثمانة و ثلاثة عشر عدد الرسل المتفرعين منه صلى الله عليه وسلم الجامعين للنبوة ويقى واحد من العدد و هو لمقام الولاية المفرق على الاولياء و التابعين الخ *

We may therefore accept the statement, contained in the Berlin, Cairo and India Office catalogues, that Abu'l Mawâhib is the author,

Beginning :—

الحمد لله العليم الحكم اما بعد ففيه حكم على طريق القوم سميتها رسالة قوانين حكم الاشراق الى كل الصوفيه بجميع الآفاق الخ *

For six other works of the author see Berlin, Nos. 3030, 3097, 3908, 5514, 8597, 8697.

Written in fair Naskh. Dated A.H. 1097.

Scribe : محمد بن ابراهيم بن محمد الدكدرجي.

The scribe, Muhammâd bin Ibrâhîm ad Dakdakjî, the *Shaikh* of Muştafâ Bakrî (see No. 950 below), was a well-known Hanafî scholar and a famous Sūfi of Damascus, who composed a number of works on different branches of Islamic literature. He died in A.H. 1131=A.D. 1718; see *Tâj at Tabaqât*, vol. xii, fol. 397; *Silk ad Durar*, vol. iv, p. 25. In the following note on the title-page, the scribe tells us that he transcribed the present MS. for his own use :—

الحمد لله مما كتبه لنفسه و بما شاء الله من بعده الفقير محمد بن ابراهيم الدكدرجي خويدم الشاذليه غفرله و لجميع المسلمين الخ *

In A.H. 1275, the MS. came into the possession of one 'Abdarrahmân Shah, whose note on the title-page runs thus :—

دخل في نوبة—
الفقير عبد الرحمن شاه

No. 919.

foll. 19 ; lines 23 ; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 3\frac{1}{2}$.

شرح وصيحة ابراهيم المتبولى

**SHARHU WASIYAT I IBRÂHÎM AL
MATBÛLÎ.**

A rare commentary on Al Wasiyah, a manual of mystical instruction compiled by Ibrâhîm al Matbûlî (*d. A.H. 887=A.D. 1482*) for the use of his sûfi friends.

By ‘Abdalwahhab bin Ahmad bin ‘Ali bin ash Sha’rânî عبد الوهاب بن احمد بن علي الشعراوی (*d. A.H. 973=A.D. 1565*; see Lib. Cat., vol. x, No. 567).

Beginning :—

الحمد لله الذي فرض التوبة و بعد فهذا التعليق على وصيحة

الشيخ العارف بالله أبي إسحاق المتبولي *

We are not acquainted with any other copy of the work.

Written in good Naskh. Not dated; apparently 11th century
A.H.

No. 920.

foll. 54 ; lines 27 ; size $8 \times 7\frac{1}{2}$; 6×4 .

تحقيق الزوراء

TAHQÎQ AZZAWRÂ.’

A commentary on Az Zawrâ’ of Dawwânî (*d. A.H. 907=A.D. 1501*; see Lib. Cat., vol. x, No. 550) and on the author’s gloss on the same work. For a copy of the text and of the gloss see Berlin, Nos. 3224, 3225. Az Zawrâ’ is a very concise work, which treats of مبدأ و ماء (the beginning and the end of the world) and certain connected matters from the mystical and philosophical points of view.

Commentator: Kamâladdin bin Muhammed bin Fâkr al Lâri كمال الدين بن محمد بن فخر الاري. The word bin, occurring in the name of the commentator between Kamâladdin and Muhammed, is found in the preface of our copy as well as in Berlin, No. 3226; but in Hâj. Khal., vol. iii, p. 544, and in the author’s colophon quoted below, it is omitted, and the commentator’s name

runs as follows : Kamâladdin Muhammed. Our author was a Shî'a scholar of the 10th century A.H., and a pupil of Dawwânî, the author of the text, to whom he frequently refers as استاذنی (my teacher). The date of his death is not given by his biographers ; but Hâj. Khal., *loc. cit.*, tells us that he was alive in A.H. 928, which he takes to be the date of composition of the present work. The latter date, however, is given as A.H. 918, in the following author's colophon in our copy :—

و انا احوج الخلق كمال الدين محمد بن فخر بن علي اللاري هذا آخر ماتيسري في توضيح خفيات الكتاب و ان اخر الله الجل ليصيّب بهما شرحاً اخر مشتملاً على معظم الاسولة والاجوبة وقد تم تأليف هذا الشرح سنة ثمانية عشر و تسعينائمة *

The commentator, in the above colophon, tells us that he is desirous of writing another commentary on the same text if his life be spared ; but no trace of any subsequent commentary is found.

Beginning.—

الحمد من هو محمود بلسان كل حامد فيقول كمال الدين بن محمد بن فخر بن علي اللاري لما كانت الرسالة الموسومة بالزوراء الكاشفة عن احوال المبدأ و المعاد باوجز الفاظ صنفها الاستاذ المحقق الذي صح ان يقال في شأنه استاذ البشر و كان شرحة الذي صنفه الاستاذ ايضاً كالمتن في غاية الابجاز فاستخرت الله متسلبة الى روح من هو مدينة باب العلم وصي

* سيد المرسلين الخ

Only one other copy of the work is mentioned, viz., in Berlin, *loc. cit.*

Written in fair Naskh. Dated A.H. 1035.

No. 921.

foll. 50; lines 14; size $8\frac{1}{2} \times 5\frac{1}{2}$; 5 x 4.

الرسالة في اصطلاحات الصوفية

AR RISÂLAT FÎ İSTİLÂHAT AS
ŞÜFİYAH.

The above title is not found anywhere in the body of the MS., but it is given on the title-page; and the present MS. has been catalogued under this title in the Hand-list, No. 1314. The author's name is mentioned nowhere in the MS., and hence was omitted in the Hand-list, *loc. cit.*; but it is evident that Abû Zakariyâh al Anṣârî (*d. A.H. 926=A.D. 1550*) is the author, since he refers in the preface to another composition of his, *Al Futûhât al Ilâhiyah*, thus:—

وقد بيّنت أقسام الخواطر كلها واحكامها في الفتوحات الآلية *

This *Al Futûhât al Ilâhiyah*, which is the work of Abû Zakariyâh, is described in Berlin, No. 3035. Our present treatise contains explanations of important mystic technical terms. A treatise by the same author, which, as the title itself indicates, deals with the same subject, is noticed (without beginning or description) in Cairo, vol. ii, p. 84, under the title, *Ar Risâlat fî Al Alfâz al lati Yatadâwaluhâ Muhaqqiqû As Şüfiyah*. الرسالة في الالفاظ التي يتد او لها محققون الصوفية. The fact that the subject-matter of that treatise is the same as ours, and that in *An Nûr as Sâfir* only one treatise of the author on this subject is mentioned, suggests that, though there are two different titles, there is only one treatise.

The full name of the author runs thus: Zainaddin Abû Yahyâ Zakariyâh bin Muhammad bin Alîmad bin Zakariyâh al Anṣârî زين الدين ابو يحيى زكريا بن محمد بن احمد بن زكريا الانصاري, a well-known scholar and author, who was born, A.H. 826, in Sunaika, where he studied up to the age of 15 years. In A.H. 841, he visited Cairo, where he studied in Jâmi' Azhar and other institutions. He attended the lectures, on each branch of learning, of the specialist professors of that branch; for the names of which professors see *An Nûr as Sâfir*, fol. 121^a. He was granted *Ijâzas* by several professors. Of these, the *Ijâzâ* granted to him by Ibn Hajâr (*d. A.H. 852=A.D. 1449*; see Lib. Cat., vol. v, part ii, No. 159) receives special mention in *An Nûr as Sâfir* as being a holograph *Ijâza*. He received mystical training from several Sûfis, of whom the following are mentioned in *An Nûr as Sâfir*: (i) Abû 'Abdallâh al 'Umârî; (ii) Shihâbadîn Ahmad al Adkârî; (iii) Muhammad al Faiyûmî.

He worked as a professor of different subjects in several institutions of Cairo. In A.H. 886, he was appointed Chief Justice of Cairo; but he resigned the post some years later, on account of his love of mysticism and authorship. The rest of his life our author spent in holding sittings for novices and composing his works. In all, 35 of his works are enumerated in Brock., vol. ii, p. 99. He died in A.H. 926=A.D. 1550; * and was buried in Qirâfâ, near the tomb of Imâm Shâfa'i (*d. A.H. 204=A.D. 820*).

Beginning :—

الحمد لله الذي و كفى و سلام على عبادة الذي اصطفى
.....

فهذه رسالة تشتمل على تعريف غالب ما تداولته الصوفية المحققون من

* الالفاظ *

Written in fair *Naskh*. Not dated; apparently 12th century A.H.

No. 922.

foll. 26; lines 25; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

الجواهر الفريد في ادب الصوفي والمريد

AL JAWHAR AL FARID FI ADAB AS ŞÜFI WA AL MURID.

A versified treatise, containing 1238 verses on the important principles of Sufism and asceticism, and on the rules to be observed by novices in their relations with their *Shaikhs*. The treatise is divided into 8 *Bâb*, which are fully described in Berlin, No. 3182.

Author: Radiaddîn Muhammâd bin Muhammâd bin Ahîmad bin 'Abdallâh al Gazzî al 'Âmirî ash Shâfcî, رضي الدين محمد بن محمد بن عبد الله الغزوي الشافعی الشافعی, a well-known scholar and Sûfi of Damascus, where he was born in A.H. 826. He is the author of several works; of which five, including the present work, are enumerated in Brock., vol. ii, p. 284. He died in A.H. 935=A.D. 1529; see Brock., *loc. cit.*; Berlin, No. 3181; Paris, No. 4427.

* This is the date as given in *Al Lawâqîh*, fol. 338^a, by his own famous disciple, 'Abdal Wahhâb ash Sha'rânî (*d. A.H. 973=A.D. 1565*; see Lib. Cat., vol. x, No. 567). It is supported by the author of *Tâj at tabaqât*, vol. x, fol. 145, and is to be accepted in preference to the date given in *An Nûr as Sâfir*—viz., A.H. 925.

Beginning :—

محمد و هو الرضي ابن الرضي
 المانج الفضل الجزيل الکرم
 في أدب الصوفی و المرید

(1) يقول راجي المدد لا ينقضی
 (2) الحمد لله الجليل المنعم
 (3) سميتها بالجوهر الفريد

At the end, the author, in the following verse, says that the work is chiefly based on the Qur'ân and Hâdiṣ :—

مستنبط من الكتاب المحكم و سنة النبي هادى الام

Only one other copy of the work is noticed, viz., in Berlin,
loc. cit.

Written in fair Naskh. Not dated ; apparently 11th century A.H.

No. 923.

fol. 185 ; lines 21 ; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

نور العین شرح سلک العین

NÛR AL 'ÂIN SHARH U SILK AL 'ÂIN.

A detailed commentary on a mystical Qâṣidâ of 283 verses on the principles and theories of Ṣufism, known as Qâṣidatu Tâ'iyah, composed by 'Abdal Qâdir bin 'Umar bin Ḥabîb as Ṣafdi. For a copy of the text, see Hand-list, No. 2589/5

Brock., vol. ii, p. 119, where he refers to Bodl., vol. i, No. 93 ; Leid., No. 28 ; Algar., No. 364, tells us that the author of the Qâṣidâ died A.H. 726=A.D. 1326. He omits, however, any reference to Berlin, No. 3414, where we are told that 'Abdal Qâdir, the author of the above Qâṣidâ, which is there described, died in A.H. 915=A.D. 1509. The following facts, gathered from the present commentary, lead us to accept this date, and to reject that given by Brockelmann as certainly incorrect :—

(i) The commentator, in the preface, refers to a personal interview between his own Shaikh, 'Alî bin Maimûn al Fâsi al Maġribî (d. A.H. 917=A.D. 1511; see Berlin, No. 3034) and the author of the text thus :—

أخبروني ايضاً أن هذا الشیع المذکور (عبد القادر) كان خاملاً الذکر...
 بمدینة صفد عند اهلها حتى لقيه شیخنا المذکور (على الفاسی) *

(ii) Again, from the following passage in the preface, where the commentator refers to an incident related to him in A.H. 905 by his Shaikh, ‘Alî bin Maimûn al Fâsi al Mağribî, concerning the author of the text, in language only used of the living, it is clear that the latter was alive in that year.

كتاب سلك العين ... تأليف الشیخ سیدی عبد القادر بن عمر بن حبیب الصفدي كان الشیخ فيما بلغنا لطیف الذات حدثنا بذلك عنه سیدنا و استاذنا و شیخنا السيد الشریف علی بن میمون المغربي الفاسی سنة خمس و تسعمائة *

(iii) On fol. 12^b, where he refers to something which he heard concerning ‘Abdal Qâdir’s will in A.H. 924, the commentator refers to the latter in language used of the dead, thus:—

اخبرني بعض اصحابه و نحن بطريق الحج سنة اربع و عشرين و تسعمائة انه اعني الشیخ عبد القادر الصفدي رحمة الله اوصى ربیبه عشية موته *

From the above, we may conclude that the author of the text was alive in A.H. 905, and died some time before A.H. 924.

Commentator: ‘Alwân bin ‘Alî bin ‘Atîyah bin Hasan al Hama-wî, علوان بن علي بن عطيه بن حسن العمومي who composed a number of works on different branches of Islamic literature. In all, 18 works of the author are enumerated in Brock., vol. ii, p. 333. He died in A.H. 936=A.D. 1529; see Berlin, No. 3416.

Beginning:—

اشرح لي صدري و احلل عقدة من لسانی *

قال المؤلف : The commentary proper begins on fol. 16^a, thus :

بسم الله الرحمن الرحيم

بالحمد من بعد بسم الله بدی کذا على التهامي صلاتی مع تحياتی
تیمن تغمده الله برحمته فابتداً نظمہ بذکر اسم ربہ الخ *

For other copies of the work see Berlin, Nos. 3416-17; Paris, No. 3225; Cairo, vol. ii, p. 105.

Written in fair Naskh. Not dated; apparently 11th century A.H.

Scribe: محمد بن عبد الخالق بن عبد الله الدمشقي.

A note on the title-page which runs thus :—

ملك بفضل الله تعالى الفقير الى الله الغني شيخ حامد بن عبد المجيد بن احمد الججراتي *

tells that the MS. was for some time in the possession of Shaikh Hâmid of Gujarât.

This is followed by another note and a seal of Muhammad Fâdil, son of the above-mentioned Shaikh Hâmid, dated A.H. 1130, which runs thus :—

ملك بفضل الله محمد فاضل بن شيخ حامد *

No. 924.

fol. 45 ; lines 21 ; size 8×6 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

ارشاد الطالبيين

IRSHÂD AT TÂLIBÎN.

A work on Sûfîsm, briefly expounding the philosophical and mystical truths concerning the following : تنزل الصحف و الكتب (i) (the descent of the Holy book from heaven); بعنة الرسل (ii) (the mission of the prophets); مشروعية جميع التكاليف التي جاءت بالرسول (iii) (the validity of the Divine law transmitted to us through the prophets); ميزان (iv) (the scales in which men weigh their good and bad acts); شعب (v) (branches of learning), of which the author enumerates 411, in all (فهذا اربعمائة علم واحدى عشر علمًا). According to the following author's colophon, quoted at the end by the scribe, the present work was composed in A.H. 933 :—

قال مؤلفه الفقير عبد الوهاب ابن احمد بن على الانصاري الشعراوي

في سبع رجب الفرد سنة ثلاثة و سبعين و تسعمائة *

Author : 'Abdalwahhâb bin Ahmâd bin 'Alî ash-Shâ'rânî (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567).

Beginning :—

الحمد لله رب العالمين و الصلوة و التسليم على اشرف المسلمين ...

..... و بعد فهذة رسالة شريفة على امور نفيسة و سميتها

* ارشاد الطالبيين النج

We learn, from the following passage on fol. 8^a, that our author composed a work on Sūfism under the title of *Tanbih al Agfsyā'* in which he enumerated 1071 theories relating to Sūfism; but owing to the discouraging reception of the work among scholars, he threw it into the river Nile:—

و قد كنت الفت كتابا سميتها تنبيه الغبياء ذكرت فيه
احد و سبعين الف علم ثم رأيت غالب عقول العلماء تحير فيه
فاستخرت الله تعالى و رميت به في بحر النيل *

For other copies of the work see Berlin, No. 3044; Cairo, vol. ii, p. 65.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 925.

fol. 66; lines 23; size 8½ × 6; 6 × 3½.

الجوهر المنظم في زيارة القبر المكرم

AL JAWHAR AL MUNAZZAM Fī ZIYARAT AL QABR AL MUKARRAM.

A work containing rules and directions for visiting the tomb of the Prophet, and a discussion of the validity of this practice (and that of visiting the tombs of others), both from the religious and mystical points of view. The author criticises Ibn Taimiyah (see Lib. Cat., vol. v., part ii, No. 462/1), who opposes the validity of this practice. The present work was composed in A.H. 953, after the author's return from Medina and from visiting the tomb of the Prophet. The work is divided into a *Muqaddimah*, 8 *Fasl* and a *Khâtimah*; see Berlin, No. 4052, where the contents of the work are fully described.

Author: Ahmad bin Muhammad bin 'Ali bin Hajar al Haṣamī (d. A.H. 974=A.D. 1566; see Lib. Cat., vol. v, part i, p. 202).

Beginning:—

احمدك اللهم و بعد فانه لما من الله تعالى بالاخذ في اسباب
الزيارة التي هي منتهى الامال ... سنة ست و خمسين و تسعمائة و من ثم
سميتها الجوهر المنظم في زيارة القبر المكرم و رتبته على مقدمة
و ثمانية فصول و خاتمة الخ *

The author's colophon, containing the date of composition of the work, quoted at the end by the scribe, runs as follows:—

قال مصنفه فرغ من تبعيذه في رجوعه من الزيارة
سنة ست و خمسين و تسعمائة *

For other copies of the work see Berlin, No. 4052; Paris, No. 1153; Cairo, vol. vii, p. 141. Printed in Bûlâq, A.H. 1309.

Written in fair Naskh. Dated A.H. 1238.

Scribe: محمد بن ابراهيم بن عمر با معلم

No. 926.

foll. 141; lines 26; size 10×7; 8½×7.

جواب الكلم في المواطنة والحكم

JAWAMI' AL KILAM FÎ AL MAWA'IZ WA AL HIKAM.

An autograph copy of a work on Sûfism and asceticism; containing a collection of about 3,000 moral and mystical maxims, based on the Qur'ân, Ḥadîṣ and sayings of the Sûfis. These maxims are classified under six heads, as follows: (i) الاقتباسات (Al Iqtibâsât) 500 maxims, part of each maxim being a quotation from the Qur'ân; (ii) تضمينيات (Taḍmîniyât) 500 maxims, part of each maxim being a quotation from Ḥadîṣ; (iii) الاحاديث (Al Ahâdîṣ) 200 maxims, taken entirely from Ḥadîṣ with omission of the Isnâd; (iv) حكم ابن عطاء (Hikamu Ibn 'Atâ) 300 maxims, taken from Ibn 'Atâ's work (No. 900 above); (v) حكم تلميذ (ابن عطاء) (Hikamu Tilmid Ibn 'Atâ) 100 maxims, borrowed from the work composed by a disciple of Ibn 'Atâ; whose name, according to Berlin, No. 8703, is داود بن باخلا (Kalâm as Salaf) about 1,400 maxims, collected from the sayings of pious Muhammadians of early times. In the following passage from the preface, the author observes that proper use cannot be made of the present work without a thorough knowledge of the Qur'ânic branches, Ḥadîṣ and Sûfism:—

ثم اعلم رحمك الله تعالى ان كمال لذة هذا التأليف موقوف على ان يكون الشخص حافظاً مفسراً محدثاً و ان يكون له ذرق من علوم الصوفية *

The work, which consists of 88 *Bâb*, 9 *Fasl* and a *Khâtimah*, is divided into 21 parts, and the maxims contained in each *Bâb* or *Fasl* are arranged according to the six-fold classification mentioned above.

Author : 'Alâ'addin 'Ali bin Husâmaddîn 'Abdal Malik bin Qâdi Khân al Muttaqî al Hindî al Qâdirî ash Shâdîlî al Madanî علاء الدين عبد الملك بن قاضيungan المتقى الهندي القادري الشاذلي علی بن حسام الدين عبد الملك بن قاضيungan المتقى الهندي القادري الشاذلي المداني He died in A.H. 975=A.D. 1567. See Lib. Cat., vol. v, part ii, No. 425.

Beginning :—

الحمد لله الذي نور قلوب العارفين من لوامع كلامه و كلام رسوله غور
وجوه المعانی و الاشارات اما بعد فيقول العبد الفقير الى الله على
بن حسام الشهير بالمتقي الحنفي عامله الله تعالى بطريقه الخفي هذا
تألیف سمیته جوامع الكلم في الموعظ و الحكم جمعت فيه نحو ثلاثة الف
حكمة خمسماة منها اقتباسات و خمسماة تضمينيات و مائتان من الاحادیث
الغير المضمونة و ثلاثة مائة من حکم ابن عطاء و نحو مائة حکمة لتلميذه
و الباقي من کلام السلف رضوان عليهم اجمعین و قدمنت الاقتباسات ثم
التضمينيات ثم الاحادیث الغیر المضمونة ثم حکم ابن عطاء ثم حکم تلميذه
ثم کلام السلف *

The preface is followed by a brief note on the philology of the word حکمة.

For other copies of the work see Berlin, No. 8703 ; India Office, Nos. 673-4 ; Paris, No. 1353 ; Cairo, vol. vii, p. 348 ; Âsafiyah, No. 26 ; Râmpur, Nos. 81-82.

هذا كتاب جوامع الكلم في الموعظ و الحكم لعلي بن حسام الدين بخط مؤلفها informs us that the present MS. is an autograph copy.

This is supported by the author's colophon, which runs thus :—

والحمد لله رب العالمين وانا الفقير على بن المتقي الراجي من
الله العطايا ... و هو الذي يقبل التوبة من عبادة و يغفر عن السيئات *

That the present copy was made during the author's life-time is clear also from the fact that there are marginal notes on foll. 10^a,

17^b, 18^a, which end with the words (منه), referring to the author, and praying for his long life (فَسُبْحَانَ اللَّهِ فِي مُدْنَى). We may safely therefore accept the statement contained in the above-quoted note on the title-page.

Written in fair Naskh. Not dated; 10th century A.H.

No. 927.

foll. 200; lines 19; size $9\frac{1}{2} \times 4$; $7\frac{1}{4} \times 3$.

The Same.

Another copy of the preceding work, beginning and ending like the above.

The scribe has copied verbatim the author's colophon, quoted in No. 926 above, omitting his own name; but it is clear from the handwriting, which differs from that of No. 926, as well as from the paper, that the present MS. is not an autograph copy.

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 928.

foll. 264; lines 17; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, followed by a small treatise, in four foll. at the end.

Written in bold Naskh. Not dated; apparently 12th century A.H.

Foll. 261–264. الرِّسَالَةُ فِي الْإِقْتِبَاسِ Ar Risâlat fî Al Iqtibâs. This is the title found on the title-page of the present MS.; but the author, in his Husn al Muhâdrah, fol. 166^b, refers to this work under the title, Maḥâsin al Iqtibâs. The treatise contains 114 verses on miscellaneous topics, half of each couplet being a quotation from the Qur'ân. This style of composition is technically known as Al Iqtibâs, a branch of rhetoric in which, as is evident from the present composition, our author was highly proficient.

Author: Jalâladdîn 'Abdarrahmân bin Abî Bakr as^{*} Suyûti (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning :—

خُذْ مِنَ الْخَيْرِ إِذَا لَا
حَذَرَ الَّذِي مِنْهُ تَشَاءُ
ثُمَّ لَا نَتَرَى إِلَى مَا سِقَوْلُ السَّفَرِ—

We are not acquainted with any other copy of the work.

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 929.

foll. 46; lines 26; size 8×6 ; $6\frac{1}{2} \times 4\frac{1}{2}$.

الفصول الفتحية

AL FUSŪL AL FATHIYAH.

A concise work on Sūfism and asceticism, chiefly based on the sayings of the Sūfis, and dealing with 57 important points of the subject. The work is extremely rare, no copy of it being mentioned in any catalogue. It is divided into the following 57 short *Fasl*, each *Fasl* dealing with one particular point :—

فصل الغنى بوجود الحق والجمع عليه وجمع الهم فيه
من غير نظر وتطلع إلى شيء آخر من جميع
الأشياء كبرى احمر *

فصل لما مات هرون عليه السلام تعب موسى عليه
السلام تعباً كثيراً فاوحي الله تعالى يا موسى
لواذنت لأهل القبور ان يخبروك بطريق لاخذوك
يا موسى *

فصل قال في كتاب المشارع سلم من غيره من لا يري فاعلا
الله فلم يتأثر توارد *

فصل قد فاز و افلح من طريقه الى الله عز و جل في علمه
و عمله حاله *

فصل مشاهدة العبدة الحكم و هو ان لا يرى مؤثراً الا الله

فصل ينبغي للعبدان يكون دائماً ملا حظاً معنى الاتصال

فصل قال الشيخ ابو سليمان داود الشاذلي رحمة الله بسط
الحق سبحانه للعباد سط التعريفات على سبيل

* التدريج

فصل قال في شرح منازل السائرين اول السلوك في الله هو
الافتقار بمحاجحة العبد عدمه الذاتي في الوجود *

فصل قال بعض العارفين ييسر السبيل الى الله عز وجل. fol. 6^a. فصل قال بعض العارفين تولى الله سبحانه من اصطفاه. fol. 7^a. فصل قال الشيخ احمد بن الشيخ محمد وفاء الشاذلي foll. 7^a-8^a. فصل قال ما من وقت جديده الا وفينة مدد جديده foll. 8^a. فصل قال ابو العباس ابن عطاء لم يبلغ احد الى مقام الصدق بالصوم والصلة ولكن وصل الى مقام الصدق بان طرح نفسه بين يديه * 13. foll. 8^a. فصل قال السالك مالم يصر صاحب قلب يتبعني ان لا يكفي باختيار عن الرياضات * 14. foll. 8^b-9. فصل قال الشيخ محى الدين ابن العربي عجبأً لمن علم انه عبد الله * 15. foll. 10-11^a. فصل قال الشيخ المحظوظ احمد ممزوق كل طريق القوم لم يرجعوا بها لاصل واحد بل لاصول غير الشاذلية فانهم بنوها على اصل واحد * 16. foll. 11^b-12^a. فصل قال في قوت القلوب وكان الفقراء والمربيون يقصدون الامصار للقاء العلماء والصالحين * 17. foll. 12^b-13^a. فصل في معرفة الرزمان 18. fol. 13^b. فصل قال مولانا جعفر الصادق رضي الله عنه العبرمات تتبع بعضها بعضاً * 19. fol. 13^b. فصل قال الامام سفيان الثورى رحمة الله سمعت جعفر بن محمد الصادق عزت السلامه حتى لقد خفي مطلبها * 20. foll. 13^b-14^a. فصل قال الشيخ الامام القدوة سيد احمد ممزوق من اراد الطريق الى الخروج عن نفسه فليعلم ان اهل الطريق ثلاثة * 21. foll. 14^b-15^a. فصل قال الشيخ بن عطاء الشاذلي وكان الشيخ ابو العباس المرسي يفضل الغني الشاكر على الفقير الصابر *

فصل قال القيصري في شعب اليمان العبد اذا نظر الى
الخالق والمخلوق كائنا ما كان فادرك الفصل
* بين الخالق والمخلوق *

فصل اعلم ان فصل الربيع حار رطب

فصل و اما زمان الخريف فهو بارد يابس

فصل و اما زمان الشتاء فانه بارد رطب

فصل شرط الناطق في هذه الطريقة ان يكون عالما بالله

فصل قال في عيون الحقائق وجود العارف الظاهر الحسي
و نفسه المجمولة ... تسكين النفس و تسليتها
مسالك الاعتدال *

فصل قال في عيون الحقائق حقيقة العالم الرباني في
قلبه نور و هدي و علم حقيقي يموج كامواج البحر
مستقر في اصل سرة *

فصل لا تبدي ما يفتح عليك ولا تذكر مالا ينتهي اليك
علمه ولا تนาزع من نازعك *

فصل قال الشيخ شهاب الدين السهروردي الشيغ يكون
مستنبطا نطقه بالحق وهو عند حضور الصادقين
يرفع قلبه الى الله تعالى *

فصل قال الشيخ معى الدين ابن العربي رضى الله عنه الوجد العاصل عن التواجد لا يعود عليه *

فصل القوم في السماع على ثلاثة اصناف *

فصل لقاء اهل الخير عمارة القلوب *

فصل قال تعالى فاستقم كما امرت قال رسول الله صلى
الله و عليه قل امنت بالله ثم استقم *

فصل روی عن بعض الصحابة رضى الله عنهم انه قال اذا
رأى احدكم منكرا لا يستطيع ان ينكره فليقل ثلاث
مرات اللهم هذا منكرا كان له *

فصل قال الشيخ الامام حجة الاسلام ابو حامد محمد بن
محمد الغزالى و جملة عالم الملك و الملکوت اذا
اخذت دفعة واحدة يسمى الحضرة الربوبية *

فصل يتصوران يكون حضرة في الملك و الكمال و
الجلال و الجمال ... اعظم من الحضرة
الربانية التي لا يعطيه بمبادئ جلالها *

39. foll. 25^a-28^a. فصل قد تقرر مذهب اهل الصوفية اليوم كتقرر
مذهب سائر المذاهب و صار مذهبًا مستقلاً
بأصوله و فروعه و احكامه و سائر ما يتعلق بها *

40. foll. 28^b-39^a. فصل قال بعض المشائخ اقرب الطرق و اسئلتها و
اسلمها طريقة السادة الشاذلية *

41. fol. 30^a. فصل ينبغي لمن نسبة بهم و طالع كتبهم ان يقرأ احرابهم

42. fol. 30^a. فصل قال الشيخ احمد مرزوق رضي الله عنه و اعلم ان
احراب المشائخ صفات احوالهم و نكتة مثالهم *

43. fol. 30^b. فصل و اعلم ان احراب المشائخ و سائر اتباعه جامعة بين
افادة العلم و آداب التوجه *

44. fol. 30^b. فصل واما انكار ابن تيمية لهذه الاحراب وردة اية و
شناعته في الود ... قال الشيخ احمد مرزوق
ابن تيمية رجل مسلم له باب الحفظ و الاتقان
مطعون عليه في عقائد الایمان *

45. fol. 31^a. فصل يشترط في العمل بهذه الاحراب ثلاثة امور *

46. fol. 31^a. و اعلم ان للشارع في كل باب من المطالب افادۃ وللأولیاء
في ذلك زيادة *

47. fol. 31^b. فصل ينبغي للعبدان يتبع ما يترجمه حقيقته من الاذكار
و الوراد *

48. fol. 32^a. فصل قال الشيخ الامام القدوة ابوطالب المكي
اعلم ان الورد اسم لوقت من الليل و النهار يرد على
العبد *

49. fol. 33^a. فصل واحذران يترك ورك من وقته او تتكلم فيه
الا لضرورة *

50. fol. 33^a. فصل ويترك ورد لزائد حاجته اهم و بقضى *

51. fol. 33^b. فصل للقوم مشارح و مطارح و ملامح و مطامح وكلها حق

52. foll. 34^a-35^a. فصل ومن ذلك قول بعضهم الفقير هو الذي لا يكون
الي الله حاجة *

53. foll. 35^b-36^a. فصل قال الشيخ الامام حجة الصوفية عبد الله بن
اسعد اليافعي *

54. fol. 36^b. فصل الجمجم شهود العق بلا خلق و جمع الجمجم شهود *

55. fol. 36^b. فصل عند محقق الصوفية رضي الله عنهم ان العق هو
الوجود لكن له تعينات *

56. foll. 37^a-43. فصل في البكاء و تفاوت الناس فيه *

57. foll. 43-46. فصل قال النبي صلی الله عليه ان من خيار امتی
قوما يضحكون جهرا من سعة رحمة الله و يبكون
سرامن خوف عذابه *

The author's name does not appear in any catalogue, or anywhere in the body of the present work ; but a note on the title-page, which is quoted below, tells us that Husain bin Abi Bakr Faqih Muhammad Balhâj Bâfadl at Tarîmî is the author, and that he was a Shâfi'i scholar of Tarîm in Hadramaut, a province of Arabia :—

الفصول الفتحية والنفحات الروحية للعارف بالله تعالى الشيم

حسين بن فقيه أبي بكر محمد بالحاج بأفضل الترمي الشافعي *

The author was clearly a scholar of the 10th century A.H., since the latest authority quoted in the present work is Sûfi Abû Bakr al 'Idrûs (d. A.H. 914=A.D. 1509 ; see Nûr as Sâfir, fol. 80), who is referred to on fol. 10^a as follows :—

و قال الشيخ ابو بكر العيدروس رضي الله علم اليقين الخ *

The above evidence is confirmed when we find that the author and his present work are mentioned in An Nûr as Sâfir, fol. 350, where the author's full name is given as follows : حسین بن فقیہ بن عبد الله بن عبد الرحمن بن ابی بکر بالحاج بافضل الشافعی الحضرمی He was a Shâfi'i scholar of Hadramaut, and a supporter of the mystical doctrine of the famous Sûfi, Muhiaddin, of the 7th century A.H. He was the only Sûfi in Hadramaut to possess a copy of the latter's famous work, *Futûhât* (see No. 865 above). He died in A.H. 979=A.D. 1571. See An Nûr as Sâfir, *loc. cit.*

Beginning :—

الحمد لله على وجوب وجودة و تجلیه لعباده بكرمه وجودة الذي انعم
على كل موجود في الوجود و بعد فهذا ما خطر في الجنان
..... و نسأل الله تعالى ان ينفعنا بالعلم تسمى الفصول
الفتحية والنفحات الروحية الخ *

Written in fair Naskh. Dated A.H. 1022.

The scribe, who does not reveal his name, says in the following colophon that the present copy was transcribed in Medina, A.H. 1022 :—

انتهى الكتاب بحمد الملك الوهاب و الحمد لله رب العالمين
و كان الفراغ من نسخة يوم الاحد المبارك واحد وعشرين
من سنة اثنين وعشرين بعد الالف بطيبة المشرفة على ساكنها افضل
الصلة و السلام *

A note below the colophon, by some unknown writer, runs as follows :
بلغ مقابلة بحسب الطاقة في مسجد رسول الله صلى الله عليه وسلم :
and tells us that the present MS. was once compared with another copy of the work in the Mosque of the Prophet.

بلغ مقابلة :
من نسخة لمولانا العارف السيد عبد الله المدهن نفع به جمادى الثانية سنة ١١٥٩
and tells us that, in A.H. 1159, the present MS. was compared with a copy of the work belonging to Sayyid 'Abdallâh al Mudâhhîn, a Sûfi of the 12th century A.H.

The title-page contains the following three notes :—

(i) 'Ali bin Muhammâd, commonly called Abu'l 'Azm, a Sûfi of the 12th century A.H., tells us in the following autograph note that the MS. was for some time in his possession :—

ملکه مجازاً علي ابو العزم *

(ii) 'Abdallâh bin Tâha bin 'Umar as Saqqâf, in the following autograph note, tells us that, in A.H. 1150, he borrowed the present MS. from the above-mentioned Abu'l 'Azm 'Ali :—

هذا الكتاب مستعار عذدي و أنا الفقير عبد الله بن طه بن
عمر السقاف من كتب مولانا السيد علي بن المرحوم السيد
محمد ابوالعزם رحمة الله تعالى سنة ١١٥٥ *

(iii) Again, the same 'Abdallâh bid Tahâ, in the following note, says that in A.H. 1151 he purchased the present MS. :—

ثم انتقل بالشري الشرعي الى نوبة الفقير عبد الله بن
طه بن عمر ابن عقيل السقاف ... سنة ١١٥١ *

No. 930.

foll. 147; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; 6×3 .

الطريقة المحمدية والسيرة الاحمدية

**AT TARĪQAT AL MUHAMMADIYAH
WA AS SIRAT AL AHMADIYAH.**

A work on asceticism and ethics, dealing particularly with religious, moral and mystical duties, based on standard works of Sūfism and 35 works on Hadīs. The present work is divided into 3 *Bāb*, each *Bāb* being subdivided into several *Fasl*. For details of the contents see Berlin, No. 8836.

Author: Muhiyiddin Muhammad bin Pîr 'Alî al Birkawî (Birgili) محي الدين محمد بن بير علي البركوي, a well-known Turkî author and scholar, belonging to the Hanafî school, who composed a number of works on different subjects; of which 23, including the present work, are enumerated in Brock., vol. ii, p. 440. He was born in A.H. 929. He was a favourite scholar of Sultân Sulaimân (A.H. 926–974=A.D. 1520–1566) of the Ottoman dynasty, who erected a Madrasah for our author, where he spent his life in teaching and composing his works. He died in A.H. 981=A.D. 1573. See 'Iqd al Manzûm, p. 430; Journal Asiatique (Paris, 1828), vol. ii, p. 159; Hadâ'iq al Hanafiyah, p. 380; Brock., loc. cit.

Beginning:—

* الحمد لله الذي جعلنا امة و سلطاناً خيراً اسم الخ

For other copies of the work see Paris, Nos. 1321-2; Cairo, vol. ii, p. 94; Ayâ Safia, Nos. 1950-6; Alger., Nos. 2484-93; Berlin, Nos. 8836-7; Bûhâr Lib. Cat., vol. ii, No. 124; Asiatic Society of Bengal, p. 66; Râmpûr, No. 132.

The present work was printed in Constantinople in A.H. 1257, along with the commentary called Al Barâkât al Muhammadiyah, and again, with another commentary called Al Hadiyat an Nadiyah, in A.H. 1290.

Foll. 1-13 are written in Naskh, and the rest in Nasta'liq. Not dated; apparently 11th century A.H.

No. 931.

foll. 141; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another copy of the same, written in fair Nasta'liq. Not dated; apparently 11th century A.H. The present copy bears a frontispiece; and foll. 1-2 are written within gold-ruled borders. Each complete sentence of these two foll. ends with a golden circle. Foll. 1-3 contain quotations from different works and other miscellaneous matter.

The following note on fol. 2^a indicates concisely the periods of time separating the famous prophets from Adam to Muhammad:—

تاریخ آدم علیه السلام الی نوح الغین و مائیین و اربعین سنه و من نوح
 الی ابراهیم الف و اربعمائة و عشر سنه و من ابراهیم الی موسی سبعمائة
 و سبعین سنه و من موسی الی داؤد خمسمائه سنه و من داؤد الی عیسیٰ
 الف و مائیین سنه و من عیسیٰ الی محمد علیه السلام ستمائة سنه *

This is followed by another note, enumerating 35 works on Ḥadīṣ referred to in the present work, with the abbreviations used for each of them.

No. 932.

foll. 285; lines 28; size 12×8 ; $9\frac{1}{2} \times 5\frac{1}{2}$.

الموهاب الفتحي

AL MAWĀHĪB AL FATHIYAH.

A rare and useful commentary on the preceding work, composed in Mecca, A.H. 1051.

By Muḥammad bin ‘Alī bin Muḥammad bin ‘Allān al Bakrī As Siddīqī, a well-known Shūfi and scholar of Mecca, who was born in A.H. 996, and completed his studies at the early age of 18 years. He was a disciple of his uncle, Aḥmad, under whom he received spiritual training for a considerable period. He was an eminent teacher and author, and composed more than 60 works. See *Khulāsat al Aṣar*, vol. iv, p. 184. Only three of these works are enumerated in Brock., vol. ii, p. 391. He died in Mecca in A.H. 1057=A.D. 1647, leaving behind him a large number of

pupils. See *Khulāsat al Aṣar*, *loc. cit.*; Brock., *loc. cit.*; ‘Iqd al Jawāhir, fol. 168^b. He was buried near the tomb of Ibn Ḥajar (see Lib. Cat., vol. v, part i, No. 283).

Beginning :—

الحمد لله رب الخلقة المعبود بالحقيقة الخ *

Only one other copy of the work is mentioned, viz., in Cairo, vol. ii, p. 140.

Some one, in his note on the title-page, which runs thus: بخط مؤلفه رحمه الله تعالى tells us that the present MS. is an autograph copy; but we cannot accept this statement, in view of the below-quoted colophon, which the scribe begins with the words قال مؤلفه رضي الله عنه (the author said: may God have mercy on him):—

قال مؤلفه رضي الله عنه ونفع المسلمين بتصانيفه كان تمام تسويده

..... شهر رمضان سنة احدى و خمسين و الف تجاه الكعبة الغراء الخ *

Written in fair *Naskh*. Not dated; apparently 11th century A.H. It was written in or before A.H. 1072, as is evident from the following note, dated A.H. 1072, in which some one, who does not reveal his name, tells us that the MS. was in that year in his possession :—

وقد تملأ العبد الفقير غفر الله له ولوالديه في شهر جمادى الاولى

سنة اثنين وسبعين و الف *

No. 933.

foll. 273; lines 28; size $14\frac{1}{2} \times 10$; $9\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

Another copy of the preceding commentary. Written in Magribi character. Dated A.H. 1152.

No. 934.

foll. 384; lines 24; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

وسيلة الاحمدية

WASİLĀT AL AHMADIYAH.

A well-known detailed commentary on the *At Tariqat al Muhammadiyah* (see No. 930 above). The first draft of the present com-

mentary was made in A.H. 1052 ; but it was finally arranged, and a fair copy made, by the author in A.H. 1081.

By Maulâ Rajab bin Ahmad, مولى رجب بن احمد, a famous scholar of the 10th century A.H. ; see Cairo, vol. ii, p. 144. The commentator, on fol. 203^b, refers to another composition of his, entitled *Jâmi' al-Azhar*, thus :—

بقي هنا كلام مذكور في كتابي جامع الزهار النج *

Beginning :—

الحمد لله الذي هدانا لمعرفته القويم النج *

For other copies see Cairo, *loc. cit.* ; Alger., No. 982 ; Ibrâhîm Pâshâ, No. 776.

The present commentary was printed in Constantinople, A.H. 1270.

Written in fair Naskh. Dated A.H. 1167.

Scribe : علي النظامي.

No. 935.

foll. 13 ; lines 11 ; size 8×6 ; 6×4.

قطعة من شرح الطريقة

QIT'AT MIN SHARH AT TARIQAT.

A fragment of the preceding commentary, beginning thus :—

الفصل الثاني في البدع اقول البدع جمع بدعة وهي اسم للابداع

كالرفعة بلاارتفاع *

و انما اطلبنا الكلام في هذا المقام لانه من مرحلة — القدام. It corresponds with foll. 19^a-26 of the preceding copy.

Written in ordinary Naskh. Not dated ; apparently 13th century A.H.

No. 936.

foll. 8; lines 17; size 7×4 ; $4\frac{1}{2} \times 2\frac{1}{2}$.

الرسالة في التوكل

AR RISĀLAT FI AT TAWAKKUL.

A treatise, in which the author maintains that, from the mystical point of view, the seeking of help from others and devising means for gaining one's object is not contrary to Tawakkul (reliance on God). Various conflicting views of Sūfis on the subject are quoted.

Neither the author nor the work is mentioned in any catalogue; but we learn from the preface quoted below that 'Isâ bin 'Abdarrahîm عيسى بن عبد الرحيم is the author of the work. The following note on the title-page, the handwriting of which is identical with that of the MS., tells us that 'Isâ, the author, was a Qâdî:—

هذه رسالة في التوكل و حكم مباشرة الأسباب للعلامة قاضي عيسى

رحمه الله تعالى *

It is possible, therefore, that the author is Qâdî 'Isâ of Ahmadâ-bâd (in India), who died in A.H. 982=A.D. 1574. See An Nûr as Sâfir, fol. 360^a, where we are told that he composed several works; but the titles of these works are not given, and so we cannot be certain that he is the Qâdî 'Isa, the author of the present treatise. On the other hand, we find no reason to reject the supposition. The scribe in his colophon, which is quoted below, uses the phrase رحمة الله (always used of the dead) in referring to the author; and he tells us that the present MS., which is dated A.H. 1015, was transcribed from a copy revised and annotated by the author. Further, there are in our copy, which as already mentioned is dated A.H. 1015, two or three autograph marginal notes by the author's son, Qâdî Ibrâhim, whose signature to the note on fol. 2^a runs thus: قاضي ابراهيم بن عيسى

Beginning:—

الحمد لله الملك المنعم و بعد فيقول الفقير الى عفو مولا
الكرم عيسى بن عبد الرحيم قد اختلفت عبارات العلماء في بيان
معنى التوكل الخ *

The author, first of all, quotes from *Irshâd al Murîdîn*, fol. 15^a of *Shihâbaddin as Suhrawardî* (see No. 864 above), the meaning of the word Tawakkul, thus:—

و قال الشیخ شهاب الدین قدس سرہ التوکل ان یکل الرجل امرة
الى الله تعالیٰ و یرضی بما یجھی علیه من قضاء الله و قدرة و التوکل
 محله القلب الخ *

Written in Naskh. Dated A.H. 1015.

اسمعیل بن احمد بن رفیع الدین بن محمد بن جعفر الحسینی :
This scribe is an Indian scholar of the 11th century A.H.; for a
composition of whose see Hand-list, No. 125.

We are not acquainted with any other copy of the work.

The colophon of the scribe, indicating that the present MS. was
transcribed from a copy revised and annotated by the author, runs as
follows :—

و قد حصل الفراغ من کتابة هذه الرسالة و مقابلتها على نسخة
صححها المصنف رحمة الله بنفسه و كتب عليه الحواشی الفقیر اسماعیل
الغیریب بن سید احمد بن سید رفیع الدین بن سید جلال الدین محمد بن
سید جعفر الحسینی سنة خمس عشرة و الف الخ *

The author's annotations, quoted in the present MS., are followed
by the words منه.

No. 937.

foll. 98; lines 13; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

حسن القویس فی آداب زیارة افضل الرسل

HUSN AT TAWASSUL FI ÂDÂB I ZIYÂRÂT I ÂFDAL AR RUSUL.

A work containing rules and directions for the guidance of those
visiting the tombs of the Prophet and others in Medina, followed by
a discussion on the validity of this practice from the mystical and
religious points of view. The work was composed in A.H. 953, after
the author's return from Hajj. The author remarks in the preface
that, although the same points had been dealt with in other works,
he knew of no composition treating of the subject exclusively; hence
the present work. It may be noted that another such composi-
tion by his contemporary, Ibn Hajar Haïṣamî (see No. 925 above),
was composed three years later, viz., in A.H. 956. The present work
is divided into a *Mugaddimah*, two *Bab* and two *Khâtimah*.

Foll. 2-6. *Muqaddimah*. The reasons for the present composition, and the need of it, are pointed out.

Foll. 7-70^a. *Bâb i*. Contains 99 rules, to be carefully observed, from the date of expressing a desire to that end, by those visiting the tombs of the Prophet and others in Medina.

Foll. 70^b-89. *Bâb ii*. Contains directions for offering prayers and addressing benedictions to the Prophet and others.

Foll. 90-91. *Khâtimah* (i). Indicates at what places and on what occasions prayers must be offered.

Foll. 91^b-98. *Khâtimah* (ii). Contains the rules to be observed on the return journey.

Neither the author nor the work is mentioned in any catalogue. Although the author's name is mentioned nowhere in the present MS., we know that 'Abdal Qâdir bin Ahmad al Fâkihi عبد القادر بن احمد الفاكهي (d. A.H. 982=A.D. 1574; see No. 850 above) is the author, since he refers to two other compositions of his. On fol. 21, he refers to his commentary on *Hizb*, thus : و حكى له كرامة في شرحه لحربة This commentary on *Hizb* by 'Abdal Qâdir is noticed in Berlin, No. 1101. Again, our author on fol. 24^a refers to another composition of his, *Al Manâhij as Saniyah fî Al Akhlâq*, thus :—

و قد ذكرت جملات من الأخلاق في كتاب مفاهيم السننية *

A work with this title, by 'Abdal Qâdir, is noticed in Berlin, No. 5401.

Beginning :—

الحمد لله الذي تأدب بآداب رسوله و سميتها حسن التوسل
في آداب زيارة افضل الرسل المقدمة لما من الله تعالى بالزيارة
الشريفة سنة ثلاثة و خمسين و تسعمائة و لم ارا احدا من اهل العلم
افيد آداب الزيارة بتلخيص النحو *

Written in fair Naskh. Not dated; apparently 12th century
A.H.

No. 938.

foll. 10 ; lines 19 ; size 9 × 6 ; 7 × 4.

فِيذَةٌ مِنْ كِتَابِ الْبَرْهَانِ

NUBD AT MIN KITÂB AL BURHÂN.

An incomplete copy of an abridgment of *Kitâb al Burhân*, a rare work on the virtues, supernatural powers, and mystical exercises of the famous Ṣûfî, Shihâbuddîn Alîmad bin Shaikh 'Abdarrahmân bin Abî Bakr bin Shaikh 'Abdarrahmân as Saqqâf (*d. A.H. 946=A.D. 1539*; see *Al Maṣhra' ar Rawî*, foll. 85–88), composed by his disciple, Yaḥyâ bin 'Abdarrahîm al Khaṭîb. With regard to the date of the author, we know that he made the Hajj in the year A.H. 958; see fol. 7^a of the present work, where we read :—

وَكُنْتَ مَسَافِرًا إِلَى الْحَجَّ سَنَةً ثَمَانَ وَخَمْسِينَ وَتَسْعَمَاً *

We do not know who made the present abridgment; but he was evidently a contemporary of the author of the original work; see his reference to the latter, on fol. 10, which runs thus :—

قَالَ مَؤْلِفُ الْكِتَابِ لَطْفُ اللَّهِ بِهِ وَبِاحْبَابِهِ فِي الدَّارِينِ *

The preface of the author of the original work is quoted verbatim at the beginning, and runs as follows :—

الحمد لله حمداً كما ينبغي بجلاله و عظم سلطانه اما بعد فيقول
الغافر يحيى بن عبد الرحيم الخطيب انه من مفنن الله تعالى ان يسرى
ان اجمع شيئاً الخ *

This is followed by a note by the author of the present abridgment, referring to himself thus :—

قَالَ الْعَبْدُ الْجَامِعُ لِهَذِهِ الْوَرَقَاتِ هَذَا وَجَدْتُهُ مِنْ مَصْنُفِ الشَّيْخِ يَحْيَى
بْنِ عَبْدِ الرَّحِيمِ الْخَطِيبِ مِنَ الْبَرْهَانِ الْمُبِينِ مِنْ إِسَائِلِ وَكَرَامَاتِ سَيِّدِنَا
الشَّيْخِ شَهَابِ الدِّينِ *

We are not acquainted with any other copy of the present abridgment; nor have we traced any copy of the original work.

Written in fair Naskh. Not dated; apparently 12th century A.H.

A note on the title-page, indicating that the MS. is an abridgment of Al Burhān, runs as follows:—

هذه نبذة من كتاب البرهان مصنف الفقيه الشیخ یاھی بن

عبد الرحیم الخطیب تغمدہ اللہ تعالیٰ برحمته الخ *

No. 939.

fol. 179 ; lines 27 ; size 8×6 ; 6×3½.

الترجمة

AT TARJUMAH.

Some one (not the scribe of the MS.) has inscribed on the title-page of the work the title, Kitâb al Wazâ'if ; and again, in the following note written by the same hand at the end, we are told that the work is known throughout the world under this title:—

* هذا کتاب الوظائف المشهورة في نواحي الدهور

The work was accordingly so entered in the Hand-list, No. 1376. This title, however, is found nowhere in the body of the work, nor is it supported by any catalogue or work of reference.

In the colophon, which runs thus:—

وقد الفراغ من تأليف هذه الترجمة في اليوم السابع من شهر رجب

سنة سبع وثمانين وتسعمائة من الهجرة النبوية تجاه الكعبة المشرفة *

the author refers to the present work as At Tarjumah, and says that it was completed at Mecca in the month of Rajab, A.H. 987. The word Tarjumah, which is used in the colophon, may mean "description," such as the description of mystical principles and theories and the explanation of aphorisms of the Sūfis contained in the present work; but it may also mean "translation," and in what follows we shall give reasons to show that the latter is the sense in which the word is used, and that At Tarjumah is accordingly the title of the work.

On fol. 46^a, reference is made to three Ijâzas, which are quoted below, granted to the author in A.H. 766, 773, 775, by his Shaikh, Hâfiżaddîn, who died at the end of the 8th century A.H.:—

و قد اجاز الشیخ سراج الدین اجازة عامة لفظاً و خطّا شیخنا

بقیة السلف حافظ الحق و الدین الطاھری الخالصی الاوشی وقد

اجاز شيختنا هذا رحمة الله لهذا الفقير اجازة عامة لغطاً و خطأ بمخاري ...
... في آخر شعبان سنة ست و ستين و سبعمائة و ثانية في اواسط رجب
سنة ثلاثة و سبعين و سبعمائة و ثالثاً في اواسط ذي القعدة سنة .
خمس و سبعين و سبعمائة ببلدة اوش النج *

It is at once evident that there is a great discrepancy between the dates of the above Ijâzas and the date of composition of this Tarjumah, viz., A.H. 987.

After an exhaustive study of all available works on Sûfîsm and works of reference, we are able to throw the following new light on the subject :—

(i) The three Ijâzas, with the dates above-mentioned, are found verbatim on fol. 75^a of *Fasl al Khitâb*, a work on Sûfîsm in Persian, by Khwâja Muhammad Pârasâ (d. A.H. 822=A.D. 1419); see Persian Hand-list, No. 1368.

(ii) The author of *Hadâ'iq al Hanafiyah*, pp. 307, 314, tells us that the above Khwâja Muhammad Pârasâ received Ijâzas from Shaikh Hâfiżaddin, who died at the end of the 8th century A.H., and is evidently the Shaikh referred to in the Ijâzas quoted above.

(ii) Finally, a reference to the *Fasl al Khitâb* shows that the present work is an Arabic translation of the same.

The beginning of *Fasl al Khitâb* after the preface, runs as follows :—

بدان ثبتک الله و ایانا علی السداد فی القول و العمل و لا اعتقاد که
مشائخ طریقت قدس الله ارواحهم کبراء دین و مقتدايان اهل یقین اند
و جامع اند میان علوم ظاهري و باطنی و ارباب احوال و اصحاب اند عقائد
صافیه ایشان بنابر اصول صریحه است از کتاب و سنة و اجماع و مؤید
است بدلال نقلیه و شواهد عقليه و با این همه اهل ذوق و وجدان
و کشف و عیان اند النج *

The opening words of the present work are an Arabic translation of the above passage, and run as follows :—

اعلم ثبتک الله عزوجل و ایانا علی السداد فی القول و العمل
والاعتقاد فان مشائخ الطریقة قدس الله ارواحهم البجامعيين سرالعلوم الظاهرة

والباطنة ذريي العقائد الصافية المبنية على الاصول الصربيحة صرح بها الكتاب والسنة والجماع اباب الذرق والوجدان والكشف والعيان الخ *

The translator has omitted the preface of the original work, which contains the name of its author, Muhammād Pârasâ, and which, with the exception of the Persian phrase (اما بعد همیگوید), is in Arabic :—

الحمد لله بخلقه على وحدانيته اما بعد همیگوید المفتقر
إلى الله محمد بن محمد بن محمود الحافظي البخاري وفقه لما يتحبه
وينفعه من القول والعمل الخ *

Had the translator not omitted the preface, we should have known at once that the work was an Arabic translation of *Faṣl al-Khitâb*. The incorrect title of the work, given on the title-page, viz., *Al Wazâ'if*, is apparently taken from the chapter-headings on foll. 6^a–10^b.

At the time of the compilation of the Hand-list, nothing was known as to the authorship of the present work; but on consulting Hâj. Khal., in the light of our further knowledge, we find that in the following passage in vol. iv, p. 422, he mentions (without describing) an Arabic translation of *Faṣl al-Khitâb*, by Amîr Badshâh Muhammâd al-Bukhârî, composed at Mecca in the month of Rajab, A.H. 987 :—

تعريب فصل الخطاب لامير باشاشة محمد البخاري نزيل مكة في

* درج سده ۹۸۷

This corresponds so exactly with the date and place of composition of the present translation that we may safely assume it to be the work mentioned by Hâj Khal., Brock., vol. ii, p. 412, citing the authority of Ayâ Sofia, Nos. 1976–9 (where, however, the name of the author is quite correctly given as Khwâja Muhammâd Pârasâ), wrongly ascribes the authorship of the original work, the *Faṣl al-Khitâb*, to the translator, viz., Amîr Badshâh al-Bukhârî. References to Amîr Badshâh Muhammâd al-Bukhârî, the translator, in Brock., *loc. cit.*, and in Berlin, No. 955, merely tell us that he was alive in A.H. 987; but in the preface to a commentary of his on *Taisir* (see Hand-list, No. 702) we learn, from his own words quoted below, that he traced his descent from Hûsain, the second son of 'Ali, the 4th Caliph; that he was born in Khurâsân, brought up

in Bukhârâ, and settled permanently in Mecca; also that he was a follower of the Hanafi school:—

محمد امین الشهیر بامیر بادشاہ الحسینی نسباً الحنفی مذهباً
الخراسانی مولداً البخاری مذشأ المکی موطننا *

We are not acquainted with any other copy of the work.

Written in fair Naskh, in A.H. 997, i.e., ten years after the translation was made.

Scribe: علي بن صدیق بن محمد بن سکیکه الشهیر بالصابونی المکی .

A note on the title-page, which runs thus:—

هذا الكتاب في ملك الفقير الى الله تعالى صفي الدين احمد بن

عبد الوهاب سنة ١١٢٥ *

tells us that, in A.H. 1125, the MS. belonged to Ṣaffiaddin Ahmad bin ‘Abdalwahhab. This is followed by another note, dated A.H. 1144, in which it is stated that the MS. came into the possession of the San‘â Library (for which see Lib. Cat., vol. v, part ii, p. 21) in that year.

No. 940.

foli. 297; lines 9; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مجالس الابوار

MAJĀLIS AL ABRĀR.

A famous work, being a collection of pious discourses of the Sufis, divided into 110 *Majlis*. The contents of the work are fully described in Berlin, No. 8845.

Author: Ahmad ar Rûmî, a famous scholar of the 11th century A.H., who died about A.H. 1040=A.D. 1630. See Brock., vol. ii, p. 445; Berlin, *loc. cit.*; Bûhâr Lib. Cat., vol. ii, No. 126.

Beginning:—

الحمد لله الذي رفع اقدار العلماء بمقدار معرفة كتابه المحكم الخ *

Written in Nasta‘liq. Dated A.H. 1237.

No. 941.

foll. 21 ; lines 23 ; size 8×6 ; $6\frac{1}{4} \times 4\frac{1}{2}$.

الرسالة في بيان الوربة النبوية

**AR RISÂLAT FI BIYÂN I ALWIYAT
AN NABI.**

A rare work on Şûfîsm, in which the author holds that the practice of the adoption by Şûfîs of different orders of different coloured garments (خرقة) is based on the different colours of the banners of the Prophet; and that it is lawful for a Şûfi, belonging to one order, to wear the garment presented to him by a Shaikh belonging to a different order of Şûfîsm. The author supports his arguments by reference to the Fatwa (opinion) of the following Şûfîs :—

(i) Yahyâ bin Zain al ‘Abidîn ; (ii) ‘Abdalbâqî bin Yûsuf Az Zurqânî ; (iii) Muhammâd Shâhin al Hanafî ; (iv) Shaikh Fâ’id al Hanafî.

The work ends with a quotation from the Kitâb al Ikhlâs of Sha’rânî (d. A.H. 973=A.D. 1565 ; see Lib. Cat., vol. x, No. 567).

Author : Ahmad bin Muhammad bin ‘Ali, احمد بن محمد بن على commonly called Al Günâimî (الغنائي), a prominent Sûfi scholar of Egypt of the 11th century A.H. Originally a follower of the Shâfi’î school, he afterwards became a follower of the Hanafî school. He was the pupil of ‘Abdal Wahhâb Sha’rânî (one of the Sûfîs mentioned above), to whom he refers on fol. 10^b thus : وفي كتاب الأخلاق لسيدي عبد الوهاب الشعراوي. Our author composed several works on different subjects, of which the most noteworthy, according to his biographers, is a lengthy gloss, in 90 Kirasa (each Kirasa being equal to 10 foll.) on the famous theological work, Umm al Barâhîn. He died in A.H. 1044=A.D. 1634. See Khulâsat al Aşar, vol. i, p. 313.

Beginning :—

الحمد لله الملك المعبود الخالق لكل موجود وبعد
فيقول العبد الفقير الراجي من مولاه الغنائي الشافعي وقع اضطراب
كثير في لون الوربة النبوية صلى الله عليه وسلم وانه من سلك طريق
شيئه وله ذي من مخصوص يمنع عليه ان يتحمل غيرة اخ *

It is evident, from the above-quoted preface, that our author

belonged to the Shâfi'i school at the time of composition of the present work.

Frequent corrections and alterations in the MS. suggest that it is an autograph copy.

We are not acquainted with any other copy of the work.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 942.

foll. 6; lines 26; size $8\frac{1}{2} \times 6\frac{1}{2}$; 7 x 6.

الرسالة في طريق السادة النقشبندية

AR RISÂLAT FÎ TÂRÎQ AS SÂDAT AN NAQSHBANDÎYAH.

A very concise but useful treatise on Sûfism, containing the mystical teachings and tenets of the Naqshbandiyah order, founded by Khwâja Bahâaddin Naqshband (d. A.H. 791=A.D. 1388). The following eleven mystical principles of 'Abdal Khâliq al Gujdawanî, a famous Sûfi of the 6th century A.H., which are regarded as the fundamental beliefs of the Naqshbandiyah order are also briefly discussed in the present treatise, viz.: (i) ياد کرد (ii) باز گشت (iii) ياد کشت (iv) داشت (v) هوش دردم (vi) نظر بر قدم (vii) خلوة در انجمان (viii) وقوف (ix) سفر در وطن (x) قلبی (xi) وقوف زمانی.

Author: Tâjaddîn bin Zakâriyâh bin Sultân Al Hindî An Naqshbandî, تاج الدين بن زكريا بن سلطان الهندى النقشبندى, a well-known Sûfi scholar of India, who settled permanently in Mecca, where he won a reputation for himself in mystical learning, excelling that of the Sûfis of Arabia. The Sûfis of Arabia, even in their old age, used to attend his sittings. Our author completed his studies in the following places in India:—Ajmîr, Jawanpûr, Nâgûr and Kashmîr. He first of all received spiritual training, according to the Chishtiyâh rule, under Nizâmaddin an Nâgûrî (d. A.H. 985=A.D. 1577); but afterwards he received training, according to the Naqshbandîya rule, under the following famous Indian Sufis of the said order:—

(i) Shaikh Ilâh Bakhsî (d. A.H. 1002=A.D. 1593).

(ii) Sayyid 'Alî bin Qiwâm, a famous Sûfi of Jawanpûr.

(iii) Muhammâd Bâqî Naqshbandî (d. A.H. 1014=A.D. 1605).

The author remained a follower of the said order till his death. In the beginning of the present work, he quotes his catena (سلسله) in the Naqshbandiyah order, which begins from the Shaikh Muham-

mad Bâqî (mentioned above) and ends with the founder of the said order, thus :—

و هذة الطريقة النقشبندية اخذها الفقير الكامل في النقصان و العاجز عنه في معرفة الوهم تاج الدين عن مجده الزمان الخواجة محمد الباقي و هو اخذها عن المولوي خوجكي الا ملتكن و هو عن المولوي درويش محمد و هو عن المولوي الزاهد و هو عن الغوث الاعظم الخواجة عبید الله الاحرار و هو عن شيخ الشيوخ مولانا يعقوب الجرجي و هو عن الخواجة الكبير الخواجة بهاء الحق و الدين المعروف بنقشبند النم *

A growing love for the holy place compelled our author to leave India for Mecca, soon after the completion of his mystical training. He died in Mecca., A.H. 1050=A.D. 1640; and left behind him a large number of disciples, of whom the following are specially mentioned by his biographers :—

- (i) Mirza Muḥammad ad Dimashqî (*d. A.H. 1088=A.D. 1677*).
- (ii) Ahmād bin ‘Ujail (*d. A.H. 1074=A.D. 1663*).
- (iii) Muḥammad bin Ahmād bin ‘Ujail (*d. A.H. 1097=A.D. 1685*).
- (iv) Ahmād bin Yāhya bin ‘Ali (*d. A.H. 1095=A.D. 1683*).

For the present author's life and works see Brock., vol. ii, p. 419; and *khulāsat al Asar*, vol. i, p. 474, where an independent biography of our author, *Tuhfat as Sâlikin Fi Ḥikr ‘Tâj al ‘Arifin*, by one of his disciples, Muḥammad bin Ashraf al Husainî, is mentioned. The author of *Tadkira’ ‘Ulamâ’i Hind*, p. 45, gives no details of his life, but refers to him only as a scholar who flourished in the reign of Akbar,

Beginning :—

الحمد لله رب العالمين اعلم و فرقك الله تعالى ان معتقدات
السادة النقشبندية هو معتقد اهل السنة و الجماعة النم *

The author, in the preface, tells us that dogmas of the Sūfis of the Naqshbandiyah order are identical with those held by اهل السنة و الجماعة و the famous theological school. The work is divided into the following short 6 *Fasl* :—

I. fol. 2^a الفصل الاول في طريق الوصول الى الله تعالى على طريق
السادة النقشبندية اما بمحض الصحبة او بالذكر *

II. fol. 2^b الفصل الثاني في الطريقة الثانية للسادة النقشبندية

III. fol. 3^a-4^a الفصل الثالث في الكلمات القدسية المأثورة من حضرة
الخراجة عبد الخالق الفجدواني وهي احد عشر
كلمة مبني طريق السادة النقشبندية *

IV. fol. 4^b-5^a فصل اذا وقع في الثناء الذكر والاشغال تفرقة او وسوسه

V. fol. 5^b-6^a فصل في الفناء والبقاء

VI. fol. 6^b فصل في الآداب

'Abdal Ḥani an Nâbulusî (*d. A.H. 1143=A.D. 1730*) composed a useful commentary on the present work; for copies of which see Berlin, Nos. 2188-9; Cairo, vol. ii, p. 20.

For other copies of the present work see Berlin, No. 2186; India Office, No. 1038/17; Cairo, vol. ii, 312.

Written in *Nasta'liq*. Not dated; apparently 13th century A.H.

No. 943.

fol. 49; lines 7; size 7 × 4½; 4½ × 3½.

بيان كلمة التوحيد

BIYĀN U KALIMAT AT TAWHĪD.

A rare treatise composed in A.H. 1012, in which the author examines, from the mystical standpoint, the Kalimat at Tawhīd, viz. لا إله إلا الله محمد رسول الله. (There is no God but Allah, and Muhammad is his Prophet.)

Author: Khalil Muhammed bin Shaikh 'Abdallatîf, شيخ عبد اللطيف, a scholar of the 11th century A.H., as is seen from the date of composition of the work. Neither the author nor the work is mentioned in any catalogue.

Beginning:—

الحمد لله الذي خلق خلق الانسان وبعد فيقول اقل عبد الله
خليل محمد بن شيخ عبد اللطيف فلذلك شرحت كلمة التوحيد
وسميتها بيان كلمة التوحيد وهو تاريخ تأليفه الخ *

١٠١٢

Written in good *Naskh*, within gold-ruled borders. Not dated; but a seal of one Muhammed Samî' dated A.H. 1106, on the title-page, tells us that it was written in or before that year.

No. 944.

foll. 82; lines 24; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

السمط المجيد

AS SIMT AL MĀJID.

A Sūfi work, concerned mainly with tracing the spiritual pedigrees of the various orders of Sūfis. In the beginning of his work, the author discusses in detail the rites of initiation of novices. The following author's colophon, which is not found in our copy but is quoted in India Office, No. 696/3, tells us that the work was composed in A.H. 1068:—

* تم الكتاب المسمى بالسمط المجيد سنة ثمان وستين و الف النجع

Author: Alḥmad bin Muḥammad bin Yūnus al Badārī al Qudsī al Yamānī al Anṣārī al Dajjājī al Qush Shāshī, البدري اليماني الانصاري الدجاجي القشاشي a distinguished Sūfi scholar and author of Arabia of the 11th century A.H. The genealogical table of our author, given in Tāj at Tabaqāt, vol. xi, fol. 340, ends with 'Alī, the 4th Caliph. According to his own statement on foll. 72^a, he was born in Medina, in A.H. 991, and completed his studies in his native place.

In A.H. 1011 he left Medina for Yaman, and some years after he visited Mecca. We are told by his biographers that in these two places our author attended the lectures of several well-known professors of Islamic learning, and received spiritual training from about 100 Shaikhs of different orders, from whom he received the garment of the said orders; see foll. 31–61, where these orders are enumerated. He was a well-known supporter of the mystical doctrines of Muhiaddin Ibn al 'Arabī (see No. 865 above). He composed more than 50 works, of which, however, only six are enumerated in Brock., vol. ii, p. 392. For three other works of his see Lib. Cat., vol. xi, Nos. 562, 644/2, 3. He died in Medina, A.H. 1071=A.D. 1660. See Brock., loc. cit.; Tāj at Tabaqāt, loc. cit.; Khulāsat al Asar, vol. i, p. 344. He was buried in Baqi', a famous cemetery in Medina.

Beginning:—

* الحمد لله رافع منشور ولابته على مفارق عبادة الذاكرين بذكرة النجع

For other copies of the work see Cairo, vol. ii, p. 88; India Office, No. 696/3.

Written in fair Naskh. Dated 1292 A.H..

No. 945.

foll. 120; lines 25; size $8\frac{1}{2} \times 5\frac{1}{2}$; 7 x 4.

البُوَرْقُ النُورِيَّه

AL BAWĀRIQ AN NŪRĪYAH.

A rare and valuable work, expounding mystical principles and theories. The mystical theories relating to metaphysics are compared with the theories of the ancient philosophers and the philosophers of Islam. The following Sūfis are chiefly referred to by our author in the present work:—(i) Ḡazzālī (see No. 833 above); (ii) Muḥiad-dīn Ibn al ‘Arabī (No. 865 above); (iii) Qūnawī (No. 873 above); (iv) Jundi (No. 874 above); (v) ‘Abdalkarīm al Jili (No. 885 above); (vi) Jalāladdīn ar Rūmī; See Lib. Cat. (Persian MS.), vol. i, No. 59.

The author occasionally quotes the Qur’ān and Ḥadīṣ of both the Sunnī and Shī‘a sects. The work is divided into the following 8 Bawāriq, each Bāriqa being sub-divided into several Lawāmi':—

البارقة الأولى في بيان الوجود و تنزاته و تحقيق (I) foll. 1-24.

* عالم الالهوت

البارقة الثانية في الاسماء و الصفات (II) foll. 25-35.

البارقة الثالثة في بيان عالم الملائكة و المثال و بيان النفس الناطقة و الروح المنفوخ *

البارقة الرابعة في بيان الطبيعة الكلية و المبوأى و الصورة و الرعان و الحركة و السكون *

البارقة الخامسة في بيان عالم الشهادة المسمى بعالم الناسوت و عالم الملك *

البارقة السادسة في المعاد و حشر الاجساد و بيان جراء الاعمال ثوابها و جراء و بيان العجنة و النار *

البارقة السابعة في اشتغال الفقراء و اعمالهم *

البارقة الثامنة فيما يظفر للمسالك حال المراقبة *

Author: ‘Abdalhamid bin Mu'inaddin bin Muhammad Hāshim an Nairizī, a Shī‘a scholar of Persia; see Kashf al Hujub, fol. 26^a, where our author and the present work of his are noticed. The date of our author's death is not given therein; but we learn that he was a scholar of the 11th century A.H. from the fact that he quotes several authorities,

the latest of whom is Bâqir Dâmâd (d. A.H. 1040=A.D. 1630; Lib. Cat., vol. x, No. 624 above). Cf. the passage on fol. 120^a, which runs as follows:—

وَقَدْ ذُكِرَ هَذَا الْحَكِيمُ مِثْلُهُ مِنْ الْحَكَمَاءِ الْأَقْدَمِيِّينَ كَفِيلَطَوْسَ
وَفِيَنَاغُورِسَ وَأَفْلَاطُونَ الْإِلَيَّيِّ وَمِنْ الْحَكَمَاءِ الْمُتَأْخِرِينَ السَّيِّدُ بَاقِرُ
دَامَادُ ذُكْرُ فِي رِسَالَةِ لَهُ الْمُسْمَىٰ بِالْخَلِيلَةِ مَا وَقَعَ لَهُ مِنْ التَّبَجْلِيِّ وَالْأَمْلَادِ
فَاطِبَةٌ مُتَفَقُونَ بِهَا إِنَجْ *

Beginning:—

الحمد لله الذي تجلى عن هوية غير ذاته الى الاحدية المطلقة ...
... فسبحان رب العزة عما يصفون وسلام على المسلمين خصوصاً على
سيدينا ونبيينا محمد مصطفى صلى الله وآله واصحابه اجمعين ...
... وسميته بالبوارق الفورية في اسرار الحقائق الظاهرة وهي مشتملة على
ثمانية بوارق وعلى عدة لواضع الخ *

Written in Nasta' liq. Not dated; apparently 12th century A.H.

No. 946.

fol. 189; lines 11; size 7½ × 4; 4½ × 2½.

الرسالة في التصوف

AR RISÂLAT FÎ AT TASAWWUF.

A treatise on Sûfism, containing moral and mystical instruction, based on the Qur'ân, Hâdiş and sayings of the Sûfîs, divided into 36 Hidâyah. Each Hidâyah begins thus:—

* ایها الاخ الصالح

Author: Muḥammad bin Sayyid Muḥammad al Gadâ'i al Qanawjî Ar Rasûldâr, محمد بن سيد محمد الكدائى القنوجى الرسولدار a scholar of Qannawjî, who flourished in the 11th century A.H. In Tađkira-i 'Ulamâ-i Hind, p. 83, we are told that our author's father was one of the teachers of Aurangzib (d. A.H. 1068–1118=A.D. 1658–1707).

Beginning :—

الحمد لله الذي خلق الملك والملكون ولم يكوننا شيئاً
اما بعد فيقول العبد المسكين محمد ... بن سيد محمد المدائني الرسولدار
القنجي *

We are not acquainted with any other copy of the work.

Written in bold good Naskh, within gold-ruled borders. Bears a frontispiece. Not dated. A seal of one Fakhr al Islâm Khân, dated A.H. 1188, tells us that the copy was written in or before that year.

No. 947.

foll. 10 ; lines 13 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; 6×4 .

الرسالة في التوحيد والتتصوف وأداب المرید

AR RISÂLAT U FI AT TAWHÎD WA AT TASAWWUF WA 'ÂDÂB AL- MURÎD.

The above is the title as given on the title-page; but on a fly-leaf attached to the MS., it is designated Ar Risâlat u fi Shubh Taridu 'Alâ al Murid فی شبه ترد على المرید. The treatise is not mentioned in any catalogue under either of these titles. It contains 36 questions, chiefly relating to Sufî dogma, followed by the replies to each, which are based on the joint opinions of the following four Imâms, viz., Abû Hanîfa, Mâlik, Shâfi'i and Ahmad bin Hanbal. The questions are introduced in the following different styles, viz., (i) ان قيل لك (ii) اذا سألك سائل (iii) المسألة (iv) السوال. The replies begin with the following words, viz., (i) اقول (ii) الجواب (iii) قل. The author's name is not mentioned anywhere in the body of the work; but some one, in the following note on the title-page, tells us that the author was a scholar of the 11th century A.H.: المصنف من علماء القرن العادى عشر. The paper and the handwriting also suggest this period; and the frequent corrections and alterations suggest that the present MS. is an autograph copy.

Beginning :—

الحمد لله رب العالمين و صلى الله على سيدنا محمد وعلى آله
وصحبه اجمعين اما بعد فهذه مسائل نفيسة في علم التوحيد والتتصوف

اذا اتفق الامر و يسأل عنها اكبر صوفي مدقق في علم التوحيد وهي منخوبة من كتب شتى و اتفق عليها الائمة الاربعة رضوان الله تعالى عليهم اجمعين لان التصوف لا يتم الا على مقتضى ما انى به

الشرع المحمدي الخ *

The first question begins thus:—

السؤال الاول فاذا سألك سائل وقال لك ما معنی لا اله الا الله

فقل لا معبود بحق *

The reply runs as follows:—

لا الله و اصلها اليمان و فرعها الاسلام و ثبوتها الاحسان الخ *

An anonymous work of the same nature is mentioned in Berlin, No. 3483; but the contents of the latter do not agree with the contents of our treatise.

No. 948.

foll. 34; lines 29; size $8\frac{1}{2} \times 5\frac{1}{2}$; 7 x 4.

سبيل الاذكار و الاعتبارات

SABIL AL ADKĀR WA AL I'TIBĀR.

A rare treatise, expounding concisely, from the mystical point of view, the mysteries of the creation of man, the various stages of human life from birth to death, the conditions of the soul in the period intervening between death and the Day of Resurrection, and the life of man in the next world. The work was composed in A.H. 1110, and is divided into the following five 'Umr:—

(i) foll. 3-7. العمر الاول من حين خلق الله آدم عليه السلام ...
فلم ينزل تنتقل من صلب الى رحم و من رحم الى
صلب الى ان خرج كل واحد منهم من بين ابيه
و امه *

(ii) foll. 7^b-21^a. العمر الثاني من حين خروج الانسان من ابويه
الى الدنيا الى وقت موته الخ *

(iii) foll. 21^b-27^a. العمر الثالث من حين خروج الانسان من الدنيا
الى الموت الى ان يبعثه الله بالنفح في الصور
وتلك مدة البرزخ *

(iv) foll. 27^b-30^a. العمر الرابع من حين خروج الانسان من قبره او من حيث شاء الله بالنفع في الصور *

(vi) foll. 30^b-34. العمر الخامس من وقت دخول الانسان في البعنة * الى الابد *

Author: As Sayyid ‘Abdallâh bin ‘Alawî bin Ahmad bin al-Haddâd Bâ‘alawî بن علوي بن احمد بن العداد با علوي السید عبد الله بن علوي بن احمد بن العداد با علوي. Our author, who traced his descent from ‘Alî, the 4th Caliph, was born in Medina, in A.H. 1044; and completed his studies there. In A.H. 1079 he came to Mecca, where he spent the greater portion of his life in literary pursuits and pious devotion. His biographers tell us that he enjoyed an equal reputation as Sûfi, scholar and author. Six of his works are enumerated in Brock., vol. ii, p. 407. He was a well-known supporter of the practice of visiting the tombs of the saints (مسالة زيارۃ القبور) ; and himself visited a number of Islamic countries with this object. He died in A.H. 1132 = A.D. 1719. See Silk ad Durar, vol. iii, p. 91; Bûhâr Library, vol. ii, No. 129; Brock., *loc. cit.*

Beginning :—

سبحانك لا علم لغيرك ما علمتنا انك انت العالم التخبير الحمد لله
الواحد القهار العزيز الغفار احمد بما حمد نفسه و بما حمده عباده
المخلصون و اسم هذا المؤلف سبيل الاذكار و الاعتيار *

Written in fair Naskh. Dated A.H. 1202.

No. 949.

foll. 45: lines 16; size 8 x 6; 5½ x 4.

اتحاف السائل باجوبه المسائل

ATHÂF AS SÂ'IL BI AJWIBATI AL MASÂ'IL.

A rare work (of which the first folio is missing in the present copy), containing replies to certain questions connected with Sūfism, referred to the author by one 'Abdarrahmân. Neither the work nor the author is mentioned in any catalogue; but its subject-matter is identical with that of a composition having the same title by

* Abdallâh bin 'Alî al-Haddâd (*d. A.H. 1132=A.D. 1719*; see No. 948 above), noticed in *Silk ad Durar*, vol. iii, p. 91; and we may safely take it to be the same work. It was composed in A.H. 1072, as appears from the following colophon :—

وَكَانَ الْفَرَاغُ مِنْ أَمْلَأَهُ سَنَةِ اثْنَيْنِ وَسَعْيِنَ الْفَ مِنْ الْهِجَرَةِ *

The present copy of the work opens abruptly thus :—

الْعِلْمُ وَ الْحُكْمُ مَا جَرِيَ بِهِ الْقَلْمُ إِمَّا بَعْدَ فَقَدْ طَلَبَ مِنِي

الشِّيْخُ الرَّبِيعُ عَبْدُ الرَّحْمَنِ جَوَابًا مِنْ عَدَةِ مَسَائِلِ النَّجَّ *

Written in fair *Naskh*. Not dated; apparently 13th century
A.H.

No. 950.

fol. 7; lines 73; size 8×6 ; $5\frac{1}{2} \times 3$.

أرجوزة المصطلح

URJŪZAT AL MUŞTALAH.

A rare treatise, containing a metrical explanation in 1,000 couplets of technical terms used by the Sūfis. The above title is given to the treatise by the author himself in the following hemistich : اني سميتها ارجوزة المصطلح. No mention of any treatise under this title is found in any catalogue, however. A treatise containing 1,000 couplets, entitled *Urjūzah*, by Muşṭafâ Bakrî (*d. A.H. 1162=A.D. 1748*) is mentioned in Berlin, No. 8162/4; but its subject-matter does not agree with that of the present treatise. The two works are clearly by the same author, however. Cf. the following hemistich at the end of the present *Urjūzah*: ومصطفى البكري حرر نظماً in which Muşṭafâ al Bakrî refers to himself as the author of the treatise.

Again, in the following couplet :—

أني لخصت في اللفيفه فصلا في اصطلاح الصوفيه

he mentions another composition of his, entitled *Al Alfîya*, which is a work by the same Muşṭafâ. See Berlin, No. 3053. In *Silk ad Durar*, vol. iii, pp. 191–200, 222 works of Muşṭafâ Bakrî are enumerated; but the present treatise is not one of them. Notices of 53 of his works are found in Berlin, vol. x, p. 386. The author's full name runs as follows : Muşṭafâ bin Kamâladdîn bin 'Alî bin Kamâladdîn bin 'Abdal Qâdir Muhiyaddîn aş Şiddîqî al Hanafi ad Dimashqî al مصطفى بن كمال الدين بن علي بن كمال الدين بن عبد القادر محي الدين Bakrî

الصادقى الحنفى الدمشقى البكري. He was a prominent Sūfi author of the 13th century A.H., and belonged to the Ḥanafī School. He was born in Damascus, in A.H. 1099 ; and having lost his father in childhood, was brought up by his uncle, Aḥmad bin Kamāladdīn (d. A.H. 1117=A.D. 1705), under whom he studied for some years. He completed his studies in Damascus under the leading teachers and professors ; and received his first spiritual training, according to the Khalwatiyah rule, from Shaikh ‘Abdallatīf al Khalwātī (d. A.H. 1121=A.D. 1709), who granted him a license for Sūfism. In A.H. 1122 he left Damascus for Jerusalem, where he lived about four years and attended the lectures of eminent professors. In A.H. 1126 he returned for a few years to his native place ; and afterwards went to Mecca, Medina, Ḥamāt, Bagdād, Egypt and other places. We are told by his biographers that, in the course of his journeys, he received spiritual training, according to the Qidiriyah rule, in Ḥamāt, from Shaikh Yūnus al Qādirī, and again, according to the Naqshbandiyah rule, in Mecca, from Sūfi Mūrād Bakhsh (d. A.H. 1169=A.D. 1755). He spent the greater part of his life in Damascus and Egypt, where he left a large number of pupils and disciples. Sulaimān Pāsha, Governor of Damascus, and Rajab Pāsha of Egypt used to attend the sittings of our author. He died in Egypt, A.H. 1162=A.D. 1748 (though Brock., vol. ii, p. 308, merely mentions that he was alive in A.H. 1137) See *Silk ad Durar*, *loc. cit.* ; *Tâj at Tabaqât*, vol. xii, fol. 759.

The work opens thus :—

قال الفقير الكبير المصطفى سبط البشير نجل صديق صفا

Written in ordinary Naskh. Not dated ; apparently 13th century A.H.

No. 951.

foll. 10 ; lines 25 ; size 8×5 ; 7×4.

الفتوحات الالهية في التوجهات الروحية

**AL FUTŪHĀT AL ILĀHĪYAH FĪ AT
TAWAJJUHĀT AR RŪHĪYAH.**

A concise Sūfi treatise, dealing with (الحقيقة المحمدية) the doctrine that the light, or original essence, of Muhammad, was created before all things). The subject is discussed in detail in the well-known history of the Prophet, entitled *Mawāhib al Ladunniyah*, vol. i, p. 12. The Wahhabis (see Lib. Cat., vol. x, No. 585) reject the

doctrine and say that it is an invention of the Şûfîs (see Hughes' Dictionary of Islâm, p. 162). The present treatise also discusses briefly التوجّهات الروحية (the attraction exercised by one soul on another, through mystical communion).

Author: Muhammâd bin 'Abdalkarîm al Madanî ash Shâfi'i مُحَمَّد بْن عَبْد الْكَرِيمِ الْمَدَانِي الشَّافِعِي السَّمَانِي, commonly called As Sammân اسْمَانٌ.

He was born in Medina, where he studied under Muhammâd bin Sulaimân (d. A.H. 1194=A.D. 1780) and many others; and was a disciple of Muştafâ Bakrî (see No. 950 above). He died in A.H. 1189 =A.D. 1775. See Silk ad Durar, vol. iii, p. 60.

Beginning:—

الحمد لله الذي جعل محبته صلى الله عليه وسلم مبنياً أساس
الإيمان بعد فهرمة رسالة لطيفة كلمات طريقة تتضمن التوجّه
الروحي إليه صلى الله عليه وسلم سميتها بالفتوحات الآنانية في
التوجّهات الروحية الخ *

We are not acquainted with any other copy of the work.

Written in rough Naskh. Not dated; apparently 13th century
A.H.

No. 952.

foll. 50; lines 21; size $7\frac{1}{2} \times 5$; $6\frac{1}{3} \times 3\frac{1}{3}$.

زبدة الرسائل الغارقية و عمدة المسائل الصوفية

ZUBDAT AR RASÂ'IL AL FÂRÛQÎYAH WA 'UMDAT AL MASÂ'IL AS ŞÜFIYAH.

An Arabic translation of certain passages, dealing with important mystical principles, selected from the first part of the well-known Persian work on Şûfism, entitled Maktûbât (for a copy of which see Persian Hand-list, No. 1388), by Muşaddid Alf Şâni (d. A.H. 1035=A.D. 1626).

By Yûnus An Naqshbandî يُونُس النَّقْشِبَنْدِي. Neither the present translation nor its author is mentioned in any catalogue; and our works of reference do not provide us with any account of the latter. He was evidently a scholar of the 12th century A.H.; cf. his reference on fol. 3^b to his Shaikh 'Ali bin Ahmad al Kizabri (d. A.H.

رأيت شيخنا : رأيت شيخنا :
الكريبي 1165=A.D. 1751 ; see Silk ad Durar, vol. iii, p. 205), viz :

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين و على
آله وصحبه اجمعين و بعد فيقول اسير الذنوب سمى
صاحب الحوت طالما كنت اطلب مجلدات غوث المحققين
..... شيخ مشائخنا الشيخ احمد الفاروقى النقشبندى جزا الله من هذه
الامة الخ *

The translation begins on fol. 2^a thus :—

قال الامام الريانى مجدد الف الثانى فدس سرة و نفعنا به فى
معارف الصوفية اعلم ان معارف الصوفية و علومهم فى نهاية سيرهم
و سلوكهم انما هي علوم الشريعة الخ *

Written in ordinary Naskh. Not dated; apparently 13th century A.H.

No. 953.

foll. 7 ; lines 7 ; size 8 $\frac{1}{4}$ × 6 ; 6 × 8 $\frac{1}{2}$.

الرسالة فى التصوف

AR RISÂLAT FÎ AT TAŞAWWÛF.

A rare treatise, in which certain points of Sûfism are discussed, but which deals chiefly with the virtues of Shaikh Khâlid Ash Sharazûrî (d. A.H. 1231=A.D. 1816; see Asfâ al Mawârid, Hand-list, No. 2441), a famous Sûfi, specially known as an opponent of Wahhâbî doctrines (see Lib. Cat., vol. x, No. 585). The present treatise was composed by a disciple of the said Shaikh, and was sent to him while he was in Bağdâd.

Author : ‘Uşmân bin Sanâd Al Başrî, a disciple of the above-mentioned Shaikh Khâlid and the author of Asfâ al Mawârid, mentioned above. He died in A.H. 1250=A.D. 1834. See Iktifâ al Qunû‘, p. 434. For other works of our author see Berlin, Nos. 10125, 10153, 10154.

Beginning :—

* الحمد لله الذي شرح للعارفين صدرة الخ

Written in fair *Naskh*. Not dated; apparently 13th century A.H.

An anonymous note on the title-page, indicating the subject-matter of the work and the author's name, runs thus:—

هذه رسالة كتبها مولانا و شيخنا الشيخ عثمان بن سند البصري

و ارسلها الى الشيخ خالد في محروسة بغداد *

The writer of the above note, in referring to the author of the treatise, uses the phrase (my master); and was, therefore, a pupil of the author. He is also the scribe of the present copy, since the handwriting of the note is identical with the handwriting of the MS.

No. 954.

foll. 27; lines 13; size 8×5 ; $6\frac{1}{2} \times 4$.

الرسالة في تعريب مكتبات الامام الرباني

AR RISÂLAT U FÎ TA'RÎB AL MAKÂ-TABÂT AL IMÂM AR RABBÂNÎ.

An Arabic translation of 89 Persian letters, addressed to a number of nobles of different countries and conveying mystical instruction, contained in *Maktûbât* of *Mujaddid Alf Şâni* (see No. 952 above). The name of the translator does not appear anywhere in the body of the work; but a note on the title-page, which runs thus: رساله في تعريب مكتبات الامام الرباني لمحمد صالح افندى tells us that he was one *Muhammad Şâlih Afandî*, a Turkî scholar. Another note in the Turkî language tells us that the translator was a Turkî scholar of the 13th century A.H.

Beginning:—

باسمه و سبحانه تعالى و سلام على عبادة الذين اصطفى سلام قوله

من رب رحيم كتاب مسرقون يشهد بها المقربون الخ *

We are not acquainted with any other copy of the present translation.

Written in *Nasta'liq*. Not dated; apparently 13th century A.H.

MIXED CONTENTS IN ŞÜFÎSM AND ASCETICISM.

No. 955.

foll. 30 ; lines 17 ; size $6\frac{1}{2} \times 5$; $6 \times 3\frac{1}{2}$.

المجموعه في التصوف

AL MAJMÛ'AH FÎ AT TAŞAWWÛF.

The present Majmû'ah contains two treatises on Şûfîsm by the same author, viz., Muhiaddîn Muhammad bin 'Alî, commonly called Ibn Al 'Arabî محيى الدين محمد بن على ابن العربي (d. A.H. 638=A.D. 1240 ; see No. 865 above).

I. foll. 1-21. Kitâb al-Kunh Mimmâ Lâd Budda Lîl Murîdi Minhu. A treatise dealing with the duties of novices, divided into five *Bâb*, the last of which is subdivided into five *Fasl*. The contents of the work are fully described in Berlin, No. 2900.

The colophon of the author quoted by the scribe, which runs تم الكتاب و الحمد لله حق حمدة بمدينة موصل سنة احدى و ستمائة thus tells us that the present work was composed in Mawšîl in A.H. 601.

This is followed by the colophon of the scribe quoted below, which tells us that our MS., dated A.H. 778, was transcribed from an autograph copy :—

هذا آخر ما وجدته بخط المصنف الشیخ الامام المحقق محيي الدين محمد بن علي ابن العربي غفر الله له فرغ من كتابته الفقیر الى الله تعالى ابو بكر بن اسحاق بن ابراهيم الزاهدی شهور جمادی الاولی سنة ثمان و سبعين و سبعمائة *

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين و صلی الله علی سیدنا محمد و آله و سلم سألت ایها المرید المسترشد عن کنه ملا بذلك منه فاجبتك في هذه الوراق علی ما سألت *

For other copies of the work see India Office, No. 660 ; Goth., No. 914 ; Cairo, vol. ii, p. 144 ; Berlin, loc. cit.

Written in fair Naskh. Dated A.H. 778.

Scribe : ابو بکر بن اسحق بن ابراهیم الراءہدی.

II. foll. 23-30. نسبۃ الخرقۃ و شروطها. Nisbat Al Khirqa Wa Shurūtuhā. A treatise in which is discussed the validity of the practice of investing novices with the sacred garment (خرقه). The conditions under which the investiture should be made are also enumerated. The work is chiefly based on the Qur'ān and Ḥadīṣ. At the end, the author enumerates the Shaikhs from whom he himself received garments.

Beginning :—

* الحمد لله الذي خلع على عباده اهل العناية باسمائه الحسني النج

For other copies of the work see India Office, No. 657/3; Berlin, No. 2981/2.

Abū Bakr Iṣḥāq, the scribe of the former treatise, is clearly the scribe of the present treatise also, since the handwriting is the same.

Written in fair Naskh. Not dated; apparently 8th century A.H.

No. 956.

foll. 57; lines 23; size $7\frac{1}{4} \times 6$; $5\frac{1}{2} \times 6$.

المجموعه

AL MAJMŪ'AH.

The present Majmū'ah contains six treatises on Sūfism (together with quotations from the sayings of certain Sūfis), composed by the same Muhiaddin Ibn al 'Arabī, محدث الدين ابن العربي, see No. 955 above. All these treatises were transcribed by عبد الرحمن بن خواجه محمود in the following months, viz., Rabī' II, Jumādā I, Jumādā II and Rajab, of the year A.H. 1017.

I. foll. 1-6^a. كتاب الفناء في المشاهدات Kitâb Al Finâ' Fî Al Mu-shâhadât. A treatise expounding the mystical stage known as فناء (absorption into the Deity) and the spiritual experiences enjoyed in the same. The author, in the preface quoted below, solemnly warns Sūfis against giving out commonly the revelations and mystical secrets of this stage. The following Ḥadīṣ from Ṣaḥîḥ Bukhârî (see Lib. Cat., vol. v, part i, No. 129), is quoted in support of this injunction :—

كذا قال ابو هريرة رضى الله عنه فيما ذكر البخاري في صحيحه حملت

عن النبي صلى الله عليه وسلم جوابين من العلم فاما الواحد فبنته فيكم واما الآخر فلو بنته قطع مني هذا البلعوم النج *

The author on fol. 5^b, in connection with a certain theory, says that it will be discussed again in *Futûhât al Makkîyah* (سترد ذكرها في), a well-known large work of our author, composed in Mecca in A.H. 629 (see No. 865 above). Hence we may conclude that the present treatise was composed in Mecca in or before that year.

Beginning :—

قال المذشئ لهذا الكتاب رضي الله عنه الحمد لله الذي قدر وقضى وحكم وامضى ورضى وارضى وتقى عظمة وجلالا وتنزة ان يكون جوهرا وعرضما وهذا الفن من الكشف والعلم يعجب سترة عن اكثرب الخلق بما فيه من العلو فغوزة بعيد والتلف فيه قريب النج *

For other copies of the treatise see Berlin, No. 2945; Wien, No. 1910; Br. Mus., No. 886/17.

In all these copies the word *Mushâhada*, occurring in the title of the work, is given in the singular form; but in our copy it is used in the plural form (*Mushâhadât*).

Written in *Naskh*. Dated 7th Jumâdâ I, A.H. 1017.

II. foll. 6^b-10^a. مفتاح الغيب Miftâh Al Gaib. A treatise relating to the subject of علم الاهي or mystical knowledge of God.

Beginning :—

الحمد لله المتفرد بعلم المفاتيح الاول المنعوت بها سبحانه من كونه متكلما في الازل الفاتح بها مغاليق الغيوب النج *

For other copies of the work see Berlin, No. 2962; Br. Mus., No. 886/22.

In our copy, the first word of the title occurs in the form of the singular; but in the other copies, referred to above, the word is used in the plural form.

Written in fair *Naskh*. Dated 10th Jumâdâ I, A.H. 1017.

III. foll. 10^b-16^a. مقام القربة Muqâm Al Qurbah. A treatise dealing with the definition of مقام القربة a mystical stage for which also see No. 891 above, and the spiritual experiences enjoyed in the same. The author, in the following passage on fol. 14^a, refers to another work of his, viz., *Kitâb al Khalwat* (see No. 885 above), thus: كما ذكرنا في كتاب الخلوة.

Beginning :—

الحمد لله الذي يختص من شاء من عبادة بخصائص علم

* الالهام الخ

For other copies of the treatise see Berlin, No. 2910; Br. Mus., No. 886/19; Cairo, vol. vii, pp. 15–21, 45.

Written in fair Naskh. Dated 16th Jumâdâ, A.H. 1017.

Foll. 16^b–18^a. Contains quotations from the sayings of the following famous Sūfis : Abu'l Hasan Kharqânî; Dûn Nûn Mişrî; Sahl bin 'Abdallâh.

IV. foll. 18^b–24^a. مراتب علوم الوهب Marâtib U 'Ulûm Al Wahb. A treatise expounding the various stages of progress in the Divine knowledge, and the spiritual experiences enjoyed by novices in each of those stages.

Beginning :—

قال منشيه رضي الله الحمد لله من ذبح الفهوم وفاتح مغالق العلوم

* عن السر المكتوم المنزلي من المقام القديم الى حضرة التعليم الخ

For other copies of the treatise see Berlin, No. 2946; Br. Mus., No. 886/18; Cairo, vol. vii, p. 371.

Written in fair Naskh. Dated 6th Rabî' II, A.H. 1017.

V. foll. 24^b–29. نسخة الخلق Nuskhat Al Khâlq. A treatise expounding the mysteries of the creation of the world and of Adam, with a brief discussion of the pre-eminence of men among the creatures of God.

Beginning :—

* الحمد لله الذي جعل الانسان الكامل معلم الملك الخ

For the only other known copy of the treatise see Br. Mus., No. 886/15.

Written in fair Naskh. Dated 5th Jumâdâ I. A.H. 1017.

VI. Foll. 30–57. كتاب الاسفار في نتائج الاسفار Kitâb al Isfâr Fî Natâ'ij Al Asfâr. A very rare treatise expounding the mystical lore connected with the existence of God, the creation of man, the mystical changes which occur and the various stages of man's progress in the Divine knowledge.

Beginning :—

* الحمد لله الكائن في العما الموصوف بالاستواء الخ

We are not acquainted with any other copy of the treatise.

Written in fair Naskh. Dated 3rd Rajab, A.H. 1017.

No. 957.

foll. 8 ; lines 23 ; size $7\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3$.

المجموعه

AL MAJMŪ'AH.

The present Majmū'ah contains three treatises on Sūfism, written in good Naskh. Not dated; apparently 11th century A.H.

I. foll. 1-2^b. زاد الطالبيين Zâd At Tâlibîn. A treatise expounding the following five points:—

(i) ذكر (recital of prayers). (ii) مخالفة نفس (resistance to the evil side of man's nature). (iii) ترك دنيا (renunciation of the world). (iv) توكل (reliance on God). (v) رضا (cheerful acceptance of God's decrees).

Neither the author nor the treatise is mentioned in any catalogue; but the following note on the first folio, which runs thus: للشيخ علي بن حسام الدين المتقى tells us that the treatise is by 'Alî bin Husâmmaddîn al Muttaqî (d. A.H. 975=A.D. 1665; see Lib. Cat., vol. v, part ii, No. 425).

In the absence of any direct evidence to the contrary, we may safely accept this statement.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله احمحرين فصل في الذكر ينبغي للطالب ان يذكر الله تعالى دائمًا و خمسة الخ

II. foll. 2^b-5^b. اسرار العارفين Asrâr Al 'Ârifin. A treatise expounding the mysteries underlying certain principles of Sūfism, and enumerating the duties of novices, divided into 29 short *Fasl*. The treatise and its author, Husâmmaddin, are mentioned in Hâj. Khal., vol. i, p. 281, thus: اسرار العارفين و سير الطالبيين للشيخ حسام الدين This statement is supported by a note on the first folio of our copy, which runs thus: وهذا ايضاً لعلي بن حسام الدين the which tells us that this is also the work of 'Alî bin Husâmmaddin, the author of the preceding treatise.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد سيد المرسلين و على آله و اصحابه الطاهرين أما بعد فان رباع الفقر قد خربت

و دياره قد و هفت قاردت ان اكتب كتابا في علم السالكين و الفقراء
* المعارف و سميتها اسرار العارفين و سير الطالبين الخ *

III. foll. 5^b-8. الرسالة في الفقر Ar Risalat Fi Al Faqr. A treatise dealing with the mystical stage known as Faqr (poverty), and with the virtues of the same. The scribe in his colophon, quoted below, tells that the present Mukhtasar comprises the sayings of Shihâbaddîn As Suhrawardî (d. A.H. 632=A.D. 1234; see Lib. Cat., vol. x, No. 519). The title is not given anywhere in the body of the treatise. The title given above we have borrowed from Berlin, No. 3161, where a copy of the work is described, and the authorship ascribed to the above-mentioned Shihâbaddîn As Suhrawardî شهاب الدين السهروردي.

Beginning :—

الحمد لله الذي يعلم ميكائيل البخارياني بعض الاصدقاء و فقههم

* الله تعالى من شرح الفقر الخ *

The colophon of the scribe runs thus :—

تمت بعون الله و حسن توفيقه هذا الكلام مختصر مفيد في
مدح الفقر من مقالة الشيخ العارف شهاب الملة و الدين
السهروردي الخ *

Only one other copy of the treatise is known to us, viz., Berlin,
loc. cit.

No. 958.

foll. 64; lines 24; size 7½×5; 6×3.

المجموعه

AL MAJMÛ'AH.

The present Majmû'ah contains two treatises on Şüfîsm by the same author.

I. foll. 1-5. التلوينات الصوفية At Talwîhât As Şûfiyah. A treatise expounding mystical theories, relating to the existence and other attributes of God and man, divided into ten Talwîh. One Muhammad Bâqir, in a note on the last folio, which is followed by his seal, dated A.H. 1215 (محمود باقر بخط مصنف), tells us that

the present MS. is an autograph copy. This is confirmed by the author's colophon, and by the frequent alterations and corrections. The handwriting and the paper of the MS. suggest that it was most probably written in the 12th century A.H.

Author : **صوفی بن جوهر الجمنجہانی**. Neither the author nor the treatise is mentioned in any catalogue ; but from what has been said above, we may conclude that the author was a scholar of the 12th century A.H. He refers to himself as *Jhanjhâni* (i.e., a resident of *Jhanjhân*, a small town in Upper India).

Beginning :—

الحمد لله الذي قام بوحدانية ذاته و ظهر بتعدد صفاته و بعد
فيقول العبد الضعيف صوفى بن جوهر الجمنجہانی الشريف هذه
الوراق المسماة بالتلويحات الصوفية الخ *

The colophon runs thus :—

اقتصرت على ما اشونا اليه من التلويحات العشرة الكاملة حامدا الله تعالى و مصليا على نبيه و رسوله محمد و آله و اصحابه اجمعين الخ *

Written in fair Naskh.

II. foll. 6–45. هدایۃ الصوفیۃ Hidâyat As Şûfiyah. A treatise (by the same author) explaining technical terms, and expounding certain important philosophical principles. The following reliable Sûfis are quoted in the present work :—

- (i) 'Abdalmalik bin Habib (*d. A.H. 238=A.D. 852*; see *Mirât al Janâن*, fol. 153).
- (ii) Junaid Bağdâdî (*d. A.H. 297=A.D. 909*; see No. 910 above).
- (iii) Shibli (*d. A.H. 334=A.D. 945*; see No. 910 above).
- (iv) Abû Tâlib al Makkî (*d. A.H. 386=A.D. 996*; see No. 826 above).
- (v) Abu'l Hasan Kharqinî (*d. A.H. 425=A.D. 1033*; see *Nafahat*, p. 336).
- (vi) Gazzâlî (*d. A.H. 505=A.D. 1111*; see No. 833 above).
- (vii) Yûsuf al Hamadânî (*d. A.H. 535=A.D. 1043*; see *Nafahat*, p. 428).
- (viii) Abû Madyan (*d. A.H. 590=A.D. 1193*; see *Nafahat*, p. 615).
- (ix) Muhiyaddîn Al 'Arabî (*d. A.H. 638=A.D. 1240*; see No. 865 above).

(x) Qûnawî (*d. A.H. 673=A.D. 1274*; see No. 873 above).

(xi) 'Alâaddawlah as Samnânî (*d. A.H. 736=A.D. 1337*; see No. 905 above).

Beginning :—

الحمد لله الذي وهب الاسرار لرباب المشاهدات والابصار اما
بعد فيقول العبد الصعيف صوفي بن جوهر الجهمياني الشريفي
هذا رسالة نورية مسمّاة بالهدایة الصوفية الخ *

Like the former, the present treatise is not mentioned in any catalogue. The hand writing being the same, we may take this also to be an autograph.

No. 959.

foll. 134; lines 22; size 10×7; 9×6½.

المجموعه

AL MAJMÛ'AH.

The present Majmû'ah contains (together with quotations from various works) seven treatises; of which the first six are on Sûfism, while the seventh is a brief account of the Prophet's birth. Though the condition of the MS. does not suggest that any part of the original contents is missing, Muhammed bin Ahmad Zuhrân, a scholar of the 11th century A.H., and once an owner of the MS., in discussing a certain point in a note on the margin of fol. 61^b, which is quoted below, says that the subject is fully discussed in the first treatise of the Majmû'ah, viz., *Mushkil al Ihyâ'* by Gazzâlî (*d. A.H. 505=A.D. 1111*) :—

وقد سر هذا في كلام من نقل عن العلامة عقب رسالة الاملاء على
مشكل الاحياء وهي اول هذا المجلد *

This treatise (of which only one copy is known, viz., Berlin, No. 1714) is, however, wanting in our copy of the present Majmû'ah, and was evidently removed before the MS. came into the possession of our Library. The above-mentioned Muhammed bin Ahmad Zuhrân has made frequent marginal notes on all the treatises, and has pointed out certain errors contained in these works. The

contents of the present Majmū'ah were transcribed in the beginning of the 10th century A.H. (see colophons of treatises Nos. i and iv). All the treatises appear to have been written by the same scribe, as the handwriting and paper are identical. The scribe possibly mentioned his name at the end of the first treatise, which is missing from our copy; elsewhere, the name of the scribe is omitted.

I. foll. 1-47. الرسالة المكية في خلوة الصوفية *Ar Risâlat Al Makkîyah Fi Al Khalwat As-Sûfiyah*. A copy of a treatise believed to be unique. Hâj. Khal., vol. iii, p. 445, mentions the work thus: الرسالة المكية للشيخ الإمام قطب الدين بن محمد بن ايمان الاصفهيني

The fact that he gives no description of the work, and does not even quote the beginning, suggests that he was unacquainted with any copy of the same. The treatise expounds certain mystical principles and practices, and deals with the duties both of Shaikhs and novices. It is divided into the following 23 *Bâb* :—

- (i) fol. 3^a. باب فان قيل كين الطريق الى الله تعالى *
- (ii) foll. 3^b-4^a. باب هذا العلم الذي به يصح معارفه *
- (iii) foll. 4^b-5^a. باب علوم الشريعة اصول وفروع *
- (iv) foll. 5^a-6^a. باب لابد للمريد من شيخ كامل يقتدي به *
- (v) foll. 6^a-8^a. باب اذا صدق ارادة الطالب واشتدى شوقه الى سلوك الطريق *
- (vi) fol. 8^a. باب تصحيح البداية على ما يخصها استاذ الطريقة ابو القاسم الجنيد *
- (vii) foll. 8^a-8^b. باب الشرط الاول دوام الوضوء *
- (viii) foll. 8^b-9^a. باب الشرط الثاني دوام الصوم وتقليل الغذاء عند الافطار *
- (ix) foll. 9^a-9^b. باب الشرط الثالث دوام السكوت الاعن ذكر الله *
- (x) foll. 9^b-15^a. باب الشرط الرابع دوام الخلوة *
- (xi) foll. 15^b-25^a. باب الشرط الخامس دوام ذكر الله تعالى بالمسان مع حضور القلب *
- (xii) foll. 25^b-28^a. باب الشرط السادس دوام نفي الخواطر *
- (xiii) foll. 28^b-30^a. باب الشرط السابع دوام ربط القلب بالشيخ من جهة الارادة القامة *
- (xiv) foll. 30^a-31^a. باب الشرط الثامن دوام ترك الاعتراض على الله تعالى *

باب على السالك ملازمة انواع العبادات في جميع احواله *

- (xvi) foll. 31^b-32^a. باب في ذكر آدابهم في محاوراتهم *
- (xvii) fol. 33^a. باب في مراعات ما يعجب رعايته *
- (xviii) fol. 33^b. باب أن الله تعالى بعث النبي صلى الله عليه وسلم ليكون داعياً للامة *
- (xix) fol. 34^a. باب في التصوف و مذهبهم *
- (xx) fol. 35^a. باب في المعرفة *
- (xxi) foll. 35^b-41^a. باب يعجب على السالك أن يعرف أصول الدين *
- (xxii) foll. 41^b-45^a. باب في شيءٍ من واقعات أهل الخلوة *
- (xxiii) foll. 45^b-47^b. باب في شرف هذه الأمة المرحومة *

Author : 'Abdallâh bin Muhammâd bin Ayman al Isfahî dî بن ايمان الاصفهاني Hâj. Khal., loc. cit., tells us nothing as to the author's period ; but from the following Catena (سلسلة) of the author ending with the Prophet, which is given on foll. 19^a-19^b, we learn that he was a Şûfî of the 8th century A.H., since he refers to the famous Şûfî 'Abdarrahmân Kasraqî (d. A.H. 700=A.D. 1300; see *Mujmal Faşîlî*, fol. 200^b)* as the Shaikh of his own Shaikh, Burhân-addîn :—

فقال علي كيف اذكر يا رسول الله قال عليه السلام غمض عينيك واسمع مني ثلث مرات ثم قلها ثلث مرات و اذا اسمع فقام النبي صلى الله عليه وسلم لا الله الا الله و علي يسمع ثم قال علي لا الله الا الله ثلث مرات و النبي يسمع ثم لقن على رضي الله الحسن البصري و هو لقنه حبيب العجمي و هو لقنه داود الطائي و هو لقنه معروف المركخي و هو لقنه السري السقطي و هو لقنه الجنيد و من جنيد الى على الرود باري و منه الى ابي علي الكاتب و منه الى ابي عنمان المغربي و منه الى ابي القاسم الكوركافي و منه الى ابي بكر النساج و منه الى احمد الغزالى و منه الى ابي الذجىب السهروردى و منه الى عمار بن ياسرو منه الى نجم الدين الكبرى و منه الى على الله و منه الى احمد الكوركاني و منه الى عبد

* He was born in A.H. 639, according to Jâmi, in his famous work, *Nafahât*, p. 503. Jâmi omits the date of his death, however.

الرحمن الكسروي ومنه الى برهان الدين و منه الى الفقير مؤلف
هذا التأليف *

Beginning :—

الحمد لله العظيم شأنه القوي سلطانه اما بعد فقد الفت
هذا التأليف في مكة شرفها الله تعالى ثم استدركته بمدينة دمشق وزدت
فيه فوائد الخ *

From the above-quoted preface, we learn that the present treatise was originally composed at Mecca, and was revised and enlarged at Damascus.

The colophon of the scribe, indicating the title of the work and the date of transcription (viz., A.H. 902), runs thus :—

تمت الرسالة المكية بعون رب البرية سبع عشر المحرم من شهر سنة

اثنين و تسعمائة *

The title and the author's name are given in a note on the title-page, which runs thus :—

الرسالة المكية في الخلوة الصوفية تصنيف الشيخ الامام العلامة

قطب الملة والدين عبد الله بن محمد بن ايمان الاصفهاني *

The present MS. was compared with the copy from which it was transcribed, as appears from the following note at the end :—

بلغ مقابلا على حسب الطاقة على النسخة المدقولة عنها الخ *

The above note is followed by an autograph note of Muḥammad Zuhrān, thus :—

طالعت هذه الرسالة بتمامها كتبه مالكه الفقير الى ربه

الرحمن محمد بن احمد بن زهران الا جهوري الشافعى الا زهري الا شعري *

Muhammad Zuhrān, a scholar of the 11th century A.H., to whom reference has been made above, in a marginal note on fol. 20^a, criticises our author for committing a gross mistake, and for defective knowledge of the subject; and warns readers that they should not accept his views uncritically.

It may be added that the author is also open to the serious charge of quoting from the works of others without acknowledgment. For example, on fol. 4^b, he quotes about 20 lines (from علوم الشريعة

(عند الله قدر على اربعة اقسام verbatim from fol. 144 of a work, No. 825 above, by Abū Nasr as Sarrāj, as if they were his own.

II. Foll. 48–89. A copy of a treatise on Ṣūfism, containing 41 foll., which is defective both at the beginning and at the end. Foll. 48–88^a contain anecdotes and an account of the virtues of Ṣūfis and pious men, with particulars as to the date of their death or the century to which they belonged. In certain cases, when the name of the Ṣūfi or pious man is not known, the anecdotes begin thus: عابد مجهول. Foll. 88^b–89 contain a discussion of mystical principles and practices. The work opens abruptly thus:—

عبد اسود قال ابن المبارك قدمت مكة فاذا الناس قحطوا من

المطر وهم يستسقون في المسجد الحرام الخ *

It ends abruptly, with a portion of the chapter on سماع (listening to songs), as follows:—

ثم اعلم ان مسألة السماع لم يزل يلتجئون بها قديما و حديثا و كل احد من الناس يتكلم في ذاك على حسب معتقده ولاشك ان الاعتقاد انما ينشأ من ملائكة ما يتلقاه الخ *

The catchword (الشخص) for the next (missing) folio is found at the right-hand bottom corner of the last folio, showing that our copy is defective at the end as well as at the beginning. The author's name is not given anywhere in the text; but that he was a scholar of the 8th century A.H., and a contemporary of the famous King Timur (A.H. 771–807=A.D. 1369–1405), is known to us from the following passage on fol. 88^a, in which it is stated that a certain friend of the author's sent his son to him in Damascus, before it was captured by Timur (viz., in A.H. 803; see Muṣmal Faṣīḥī, fol. 236^a):—

و انا اذكر حال شخصين من اصحابي كانت اقامتهما احد يهما في بلاد عجلون ... والآخر كان مقیما ببيت المقدس و اما المقيم بقرية عجلون بعث ولده الى دمشق ليشغل علي في العلم وكان ذلك قبل مجيء تمرانك *

III. foll. 90–91. Ar Risālat Fī At Turuq. The above title is borrowed from Berlin, No. 3272; but in the following note on our copy, the work is entitled: Kitāb Fī Bayān Aqrab at Turuq:—

كتاب في بيان اقرب الطريق الى الله تعالى على قول نجم الدين
الكبرى من تصنيفه و هو وقتان *

It is a treatise expounding the three main branches of mystical teaching, viz., (i) طریق ارباب المجاهدات (ii) طریق ارباب المعاملات (iii) طریق ارباب السائرين and the following ten principles comprised in (iii): (i) توبه (repentance), (ii) الرُّهْدَةُ فِي الدُّنْيَا (renunciation of the world), (iii) توكُل (reliance on God), (iv) قُتَاعَةٌ (contentment), (v) عِرَافَةٌ (retirement from the world), (vi) مَلَامِذَةُ الذِّكْرِ (constant recitation of prayers), (vii) التَّوْجِهُ (towage), (viii) الصَّبْرُ (patience), (ix) إِلَى اللَّهِ بِالْكَلِيْةِ (rapt devotion to God), (x) الْمَرْاقِبَةُ (meditation), (xi) رِضا (cheerful acceptance of God's decrees).

Author : Abu'l Jannâb Ahîmad bin 'Umar bin Muhammâd bin 'Abdallâh Al Khayûqî As Şûfî بن عبد الله الخيوقي الصوفي, commonly called Najmaddin al Kubrâ, a well-known Şûfî of the 7th century A.H., who received spiritual training from the following famous Shaikhs, viz., (i) 'Ammâr bin Yâsîr, (ii) Ruzbahân Misrî, (iii) Ismâ'il Qâsrî. See, for all these three Sûfîs, Nafahât, pp. 479-80.

Our author also attended the sittings of Abû An Najîb as Suhrawardî (see No. 855 above), who granted him a Khirqa (garment); see Mir'ât al Asrâr, fol. 283. He was killed in Khawârazm in A.H. 618=A.D. 1221, the year in which the Tartars captured Khawârazm, where there was a general massacre, more than one lakh of people being killed. For a detailed account of the massacre, see Habîb as Siyar, vol. iii, part i, p. 21. For our author's life and works see Mir'ât al Janâن, fol. 385^b; Nafahât, pp. 481-87; Mujmal Faşîli, fol. 177; Mir'ât al Asrâr, foll. 283-87; Berlin, Nos. 3087, 3456, 3733, 8854. Brock., vol. i, p. 440.

Beginning :—

الحمد لله اولاً و آخرًا و الصلوة و السلام على النبي محمد باطناً
و ظاهراً قال الشيخ الامام العامل قدّرة المحققين نجم الدين ابو الجناب
احمد بن عمر بن محمد بن عبد الله الخيوقي الصوفي المعروف نجم الدين
الكبرى قدس الله سره الطريق الى الله تعالى بعد انفاس الخلاائق
لان الطريق مع كثرة عدده مخصوصة في ثلاثة انواع اولها طريق ارباب المعاملات
و ثانية طریق ارباب المجاهدات ... و ثالثها طریق السائرين الى الله تعالى
... و هو منحصرة في عشرة اصول الخ *

For the only other known copy of the work see Berlin, No. 3272.

IV. foll. 92-97^a. سراج القلوب Sirâj Al Qulûb. A work dealing, in 41 *Bâb*, with 41 important principles underlying the three main branches of mystical teaching. The contents are fully described in Berlin, No. 3314.

Author: Abu'l Khalil Ahmâd bin Muhammâd bin 'Abdalmalik al 'Ash'arî at Tabrizî ابو الخليل احمد بن محمد بن عبد الملك الاشعري التبريزى. The author and the present treatise are mentioned in Hâj. Khâl., vol. ii, p. 588, and in Berlin, *loc. cit.*; but nothing is said as to when the author flourished, nor can this be ascertained from the usual works of reference. The fact that the latest authority quoted by our author is Abû 'Alî ad Daqqâq (*d. A.H. 405=A.D. 1012*), and that the above-mentioned Muhammâd Zuhrân, in his note on fol. 96^a, tells us that certain mystical views of our author were accepted by Muhiyaddîn al 'Arabî (*d. A.H. 638=A.D. 1240*; see No. 865 above) suggest that our author flourished in the 5th century A.H.

Beginning :—

الحمد لله على ما خصص و عم قال ابو الخليل احمد بن محمد بن عبد الملك الاشعري التبريزى رحمة الله التمس مني بعض اخوانى ان اصلى كتاب مشتملا على ذكر مقامات العوام والخواص واخص الخواص و سميتها سراج القلوب ... الباب الاول التوبة ... توبة العوام من الذنوب والسيئات و توبة الخواص من الزلل والغفلات و توبة اخص الخواص من رؤية الحسنات والالتفات الى الطاعات *

Only one other copy of the work (dated, A.H. 1196) is known, viz., Berlin, *loc. cit.*

Written in good Naskh. Dated A.H. 903.

V. foll. 97-114^a. A work expounding, from the mystical stand-point, the meaning of لَا إِلَهَ إِلَّا اللَّهُ (there is no Deity but God). A note at the top of the first folio, which runs as follows: كتاب العصران tell us that the present work is Al Hisn, al Hasin, by Ahmâd al Gazzâlî. No work with this title, however, is included in the list of the compositions of Ahmâd al 'Gazzâlî; see Brock., vol. i, p. 426.

On the other hand, a work with the above title is mentioned among the compositions of Shamsaddîn al Jazârî (*d. A.H. 833=A.D. 1429*); see Brock., vol. ii, p. 203. The preface and contents of this

work, however, do not agree with those of the present treatise. On a careful examination of the various catalogues, we find that the real title of the present treatise is تجريد التوحيد Kilmah al-Tawhid. This is a work by Ahmad al-Gazzali; and its contents and preface, as given both in Berlin, No. 2396, and India Office, No. 694/5, agree verbatim with those of the present treatise. Hence the note, referred to above, is correct as regards the author's name, but incorrect as regards the title of the work. The full name of the author runs thus: Ahmad bin Muhammad bin Muhammad al-Gazzali, احمد بن محمد الغزالى, a famous Sufi of the 6th century A.H., and the Shaikh of Abū an-Najib Suhrawardī (see No. 855 above). He was the younger brother of the still more famous Sufi Muhammad al-Gazzali (see No. 833 above). Both brothers, in the beginning, studied in the Madrasah of Tūs under the same teacher (see No. 833 above); but afterwards they completed their studies under different professors. The present author is chiefly known as the disciple of Abū Bakr An-Nassāj. He died in Qazwin in A.H. 520= A.D. 1126; see Ikhtiyār ar-Rafiq, fol. 27^b; Isnawī, fol. 345; Brock., loc. cit., where seven works of the author are enumerated.

Beginning;—

الحمد لله رب العالمين قال الشیخ الامام جمال الاسلام احمد بن
محمد بن محمد الغزالی رضی الله في الحديث الصحيح عن
سید البشر محمد المصطفی قال خبرا عن الله تعالى لا اله الا الله
حصني فمن دخل حصنی امن من عذابي النع *

For other copies of the work see Berlin Nos. 2394–2405; Cairo vol. ii, p. 80; India Office, No. 694/5.

Written in Naskh. Dated A.H. 903.

Foll. 114^b–115^a. Contain anecdotes of Muhammad al-Gazzali (see No. 833 above).

Foll. 115^b–118. Contain a portion of *Munqidh Min Az-Zalāl* of Gazzali (see No. 833 above), dealing with mystical teaching. For a complete copy of the said work see Berlin, No. 1725.

The portion quoted opens thus:—

قال الامام حجۃ الاسلام في كتابه المدقن من الظلال النع *

Foll. 118–122^a. Contain a portion of the biographical account of Gazzali (see No. 833 above) contained in *At-Tabaqāt Al-'Aliyah Fi Manaqib Ash-Shāfi'iyyah*, a rare biographical work on Shāfi'i scholars by Muhammad bin Hasan.

The portion quoted opens thus :—

قال الفقير الى الله تعالى محمد بن حسن ... في كتابه الطبقات
العلية في مناقب الشافعية منهم الامام حجة الاسلام محمد بن محمد
الغزالى القائم على راس الخمسة الخ *

Foll. 122^b-125. Contain a chapter quoted from Amālī of Muhammad bin Muhammad bin Zaid al Bağdādī, a traditionist of the 5th century A.H.

The quotation opens thus :—

فصل المؤمن من امامي السيد الامام ابي المعايي محمد بن محمد
بن زيد الحسيني البغدادي رحمة الله محفوف الاسانيد الخ *

VI. foll. 125-128. A treatise, containing 40 Ḥadīṣ dealing with the virtues of the mystical stage known as Faqr (poverty) and with the rewards of those who have reached that stage, known as كتاب في زيق الفقر : و هو اربعون حديثاً في اربع ورقات لم يذكرة مؤلفه الفقراء. A note on the first folio, which runs thus : tells us that the present ; treatise is a work entitled Kitāb fī Ziq al Faqr by some unknown author.

A treatise having a different title, viz., Ar Rasālat Fi Faḍl Al Faqr Wa Al Fuqarā'i by Ahmad al Gazzālī (see No. 959/5 above), which contains 40 Ḥadīṣ on the subject of Faqr and Fuqarā'i, is mentioned in Berlin, No. 3344. The title and beginning of the Berlin copy differ from those of the present treatise ; but the agreement in subject-matter, the fact that the first and the last Ḥadīṣ are the same in both, and that the same statement regarding the Khirqa, which is contained in our preface, is also found in that of the Berlin treatise, leave no doubt in our minds that the treatises are the same, and that Ahmad bin Muḥammad al Gazzālī احمد بن محمد الغزالى is the author.

The first Ḥadīṣ, with Isnād, runs thus :—

قال الشيخ احمد بن حسن بن حسين سمعت من شيخي الصالح
الزاهد عيسى بن حسن السلفي اعاد الله علينا من بركانه اربعين حديثاً
في حق الفقراء على توثيق مشائخه الحديث الاول عن ابي
هريرة رضى الله عنه انه قال قال رسول الله صلى الله عليه وسلم اني
بعثت لخراب الدنيا ما بعدت لعماراتها *

The last Hadîṣ runs as follows :—

الحاديّت الاربعون عن ابى الدرداء قال قال رسول الله صلی الله عليه و سلم حمّة الفقير عند الله خير من السبع الارضين و جباراها و ما فيها *

Our treatise begins thus :—

الحمد لله الذي خلق الانسان و اطلق اللسان بالذكر *

The Berlin copy begins as follows :—

الحمد لله يقول العبد الفقير الراجي رحمة الجليل احمد بن محمد

الطوسي تاب الله عليه النع *

It will be noticed that the author's name is given in the beginning of the Berlin copy, but omitted in ours.

In the preface quoted below, it is stated that the Prophet received a garment of Faqr from the angel Gabra'il in ليلة المعراج (the night of his ascent to Heaven); and that this garment afterwards was presented by the Prophet to 'Ali, the 4th Caliph, and was subsequently presented to others down to Ṣūfī Junaid Bağdâdî (d. A.H. 297 = A.D. 910) :—

عن رسول الله صلی الله عليه و سلم اذه لما قال اسرى بي و فرغت من المخاطبة اخذ جبريل بيدي و ادخلني الجنة و اتى بي على قصر من ياقوتة حمراء ففتح القصر و اخرج لي منه زيق الفقر فلبسه و قال اي يا محمد و هذا زيق الفقر و ان الله تعالى امرلي انلبسه فلا تودعه الامن بستحقة فلبسة النبي صلی الله عليه و سلم و قال بي في الجنة و قال الفقر فتخرى و فخر اهنتي من بعدي الى يوم القيمة ثلث مرات فالبسه النبي صلی الله عليه و سلم لعلى رضى الله عنه و البسه على لرجلين احاديبيا ولولدة الحسين و الثاني لحسن البصري و البسه الحسن البصري الحبيب العجمي و البسه الحبيب العجمي لداؤد الطائي و البسه الداؤد الطائي المعروف الكراخي و البسه المعروف الكراخي لسربي السقطي و البسه السري السقطي لابي القاسم الجنيد النع *

Only one other copy of the work is known to us, viz., the Berlin copy cited above.

Foll. 129-130 contain a quotation from *Jawâhir Al Qur'ân* (see No. 840 above), corresponding to foll. 101-102 of that work.

Foll 130^a-130^b contain 29 couplets, preceded by a note which runs thus: هذه الآيات من كلام الامام حجّة الاسلام ابي حامد محمد بن سعيد الغزالى اعلانها على شخص من اصحابه في علم النوم and which tells us that a certain friend of Gazzâlî (see No. 833 above) dreamed that the latter dictated these couplets to him, describing the pleasures enjoyed by him after death.

Beginning :—

قل لاخواني راوني ميتنا فبكوني و رثني حزنا
ام على الغائب منكم حزنا ام على المحاضر معكم ههذا

VII. foll. 131-132. *Al Mawlad ash Sharif*. A treatise containing a brief account of the Prophet's birth. Neither the author nor the treatise is mentioned in any catalogue. In Berlin 28 works on the present subject, viz., Nos. 9517-45, are noticed; but no mention of the present treatise is found. Works of this nature are generally recited on the occasion of the ceremony called *Milâd*, which is chiefly performed on the 12th *Rabi' I*, the birthday of the Prophet.

Beginning :—

*حمد الله الذي ماله مثيل يناظره ولا وزير يشاوره الخ

Fol. 133 contains a quotation from an unknown work.

THE END.

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